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WINNING THE WORLD

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DAILY BIBLE READINGS

Section 1

Weekly Topic: Messengers and the Message.

Lesson 1 The Message and The Messengers	Sunday, Isaiah 52: 1-6. Monday, Isaiah 52: 7-15. Tuesday, Isaiah 53. Wednesday, Acts 1: 1-11.	Thursday, Acts 2: 1-24. Friday, Joel 2: 13-32. Saturday, Haggai 1: 12-15 and 2: 1-7.

Weekly Topic: Power Given to the Messengers.

Lesson 2 The Message and The Messengers	Sunday, John 14: 15-31. Monday, Luke 24: 1-12. Tuesday, Luke 24: 13-35. Wednesday, Luke 24: 36-53.	Thursday, Acts 1: 12-26. Friday, Acts 2: 29-47. Saturday, Acts 11: 19-30.

Section 2

Weekly Topic: The Reason Why S. Paul Became a Great Traveler.

Lesson 3 The Message Spread into the Roman Empire	Sunday, Acts 16: 8-12. Monday, Acts 16: 13-40. Tuesday, 1 Cor. 2: 1-11.	Wednesday, Romans 1: 1-16. Thursday, Gal. 1: 1-24. Friday, Eph. 3: 1-21. Saturday, Phil. 1: 1-12.

SECTION 3

Weekly Topic: The Prophecies Fulfilled.

LESSON 4 Christ's Homeless Countrymen.	Sunday, Luke 19: 41-44. Monday, Jer. 8: 18-22. Tuesday, Jer. 9: 1-11. Wednesday, Jer. 13: 1-17.	Thursday, Jer. 17: 1-13. Friday, Mark 13: 1-13. Saturday, Mark 13: 14-37.

SECTION 4

Weekly Topic: Some of the "Noble Army of Martyrs".

LESSON 5 Martyr Messengers	Sunday, Matt. 18: 1-10. Monday, Acts 5: 24-42. Tuesday, Acts 6: 1-15. Wednesday, Acts 7: 1-16.	Thursday, Acts 7: 17-34. Friday, Acts 7: 35-60. Saturday, Acts 7: 51-60. and 8: 1-4.

SECTION 5

Weekly Topic: The Church in Power.

LESSON 6 The Message spread by the Church in Persecution and in Power.	Sunday, Matt. 16: 1-18. Monday, Eph. 2: 8-22. Tuesday, Ps. 72: 1-20. Wednesday, Ps. 71: 1-14.	Thursday, Rev. 21: 1-14. Friday, Rev. 21: 15-27. Saturday, Rev. 22.

SECTION 6

Weekly Topic: The Temptations of Great Wealth.

LESSON 7 The Message spread to the Barbarians.	Sunday, Luke 18: 18-30. Monday, Matt. 19: 16-30. Tuesday, Matt. 20: 1-16.	Wednesday, Mark 10: 17-31. Thursday, I Tim. 5: 17-21. Friday, Ps. 30. Saturday, Ps. 62.

Section 7

Weekly Topic: Marks of Christ's Messengers.

Lesson 8 S. Patrick, the Apostle of Ireland.	Sunday, Matt. 5: 43-48. Monday, Luke 6: 26-38. Tuesday, John 15: 1-10. Wednesday, John 15: 11-27.	Thursday, Romans 13: 7-14. Friday, Amos 5: 1-15. Saturday, Micah 6: 1-8.

Section 8

Weekly Topic: Labors of Christ's Messengers.

Lesson 9 Early Messengers to Britain.	Sunday, Matt. 25: 31-46. Monday, Luke 9: 1-18. Tuesday, Luke 9: 19-36. Wednesday, Luke 9: 37-45.	Thursday, Luke 9: 46-62. Friday, Luke 10: 1-16. Saturday, Luke 10: 17-24.

Section 9

Weekly Topic: Women Messengers.

Lesson 10 Three Early Women Messengers.	Sunday, Luke 1: 38 and 46-56. Monday, Luke 10: 38-42. Tuesday, John 12: 1-8. Wednesday, Luke 7: 36-50.	Thursday, Mark 12: 41-44. Friday, Acts 10: 36-43. Saturday, Acts 16: 14-40.

Section 10

Weekly Topic: The True Greatness.

Lesson 11 S. Augustine, a Messenger from Rome to England.	Sunday, John 13: 1-20. Monday, Mark 10: 35-45. Tuesday, Matt. 20: 20-28.	Wednesday, Luke 22: 24-30. Thursday, I Pet. 5: 1-11. Friday, Mark 9: 30-37. Saturday, Phil. 2: 1-11.

Weekly Topic: Thanksgiving.

LESSON 12 A Thanksgiving Day Lesson.	Sunday, I Chron. 15: 1-3 and 25-28. Monday, I Chron. 16: 1-36. Tuesday, Ps. 105: 1-15.	Wednesday, Prov. 3: 9-21. Thursday, Deut. 8: 1-20. Friday, Thess. 5: 12-24. Saturday, James 1: 16-27.

SECTION 11

Weekly Topic: The True Teacher.

LESSON 13 Boniface, the Messenger to the Germans.	Sunday, I Kings 18: 17-40. Monday, Acts 8: 26-39. Tuesday, Romans 10: 8-17.	Wednesday, Malachi 3: 1-18. Thursday, Ps. 25: 1-9. Friday, Is. 53: 1-12. Saturday, John 15: 12-27.

SECTION 12

Weekly Topic: God Speaking to His Messengers by Dreams.

LESSON 14 Anschar, the Messenger to Denmark and Sweden.	Sunday, I Sam. 2: 18-26 and 3: 1-10. Monday, Gen. 28: 10-22. Tuesday, Gen. 37: 1-11.	Wednesday, I Kings 3: 5-15. Thursday, Joel 2: 27-32. Friday, Matt. 2: 1-23. Saturday, Acts 16: 1-12.

SECTION 13

Weekly Topic: The Difficulties of Being a Messenger in One's Own Family.

LESSON 15 Three Christian Kings and Leif Ericson.	Sunday, Matt. 13: 54-58. Monday, Mark 6: 1-6. Tuesday, Luke 4: 16-32. Wednesday, John 4: 31-44.	Thursday, Isaiah 61. Friday, Isa. 58: 5-14. Saturday, Ps. 34.

Section 14

Weekly Topic: The Power of Christian Deeds.

Lesson 16 Otto, a Messenger to Pomerania.	Sunday, James 1: 22-27. Monday, Matt. 13: 1-23. Tuesday, Matt. 7: 21-29. Wednesday, Luke 6:39-49.	Thursday, Isa. 1: 10-20. Friday, Isa. 59: 5-14. Saturday, Romans 12: 1-13.

Weekly Topic: The Birth of the Christ Child.

Lesson 17 Christmastide	Sunday, Luke 2: 1-19. Monday, Isaiah 9: 1-7. Tuesday, Matt. 2: 1-11. Wednesday, Isa. 60: 1-7.	Thursday, Micah 5: 2-15. Friday, Ps. 67. Saturday, Ps. 103.

Section 15

Weekly Topic: True Freedom.

Lesson 18 The Story of the Russian Church.	Sunday, Luke 5: 31-39. Monday, Matt. 11: 25-30. Tuesday, Gal. 5: 1-14. Wednesday, Gal. 5: 22-26 and Gal. 6:1-4.	Thursday, I Pet. 2: 1-10. Friday, I Pet. 2: 11-25. Saturday, Romans 8: 31-32.

Section 16

Weekly Topic: Christ's Messengers Need Wisdom.

Lesson 19 The Crusades and World Changes.	Sunday, Prov. 4: 1-9. Monday, Prov. 4: 10-27. Tuesday, Acts 10: 1-16. Wednesday, Acts 10: 17-33.	Thursday, Acts 10: 34-48. Friday, I Tim. 2: 1-19. Saturday, Eph. 6: 10-20.

Section 17

Weekly Topic: The Need of Various Kinds of Spiritual Gifts.

Lesson 20 Early Messengers in India.	Sunday, Mark 12: 28-34. Monday, Romans 13: 1-10. Tuesday, I Cor. 12: 1-11.	Wednesday, I Cor. 12: 12-31. Thursday, I Cor. 13: 1-13. Friday, I Cor. 14: 1-19. Saturday, I Cor. 14: 20-40.

Section 18

Weekly Topic: The Need of Various Kinds of Spiritual Gifts for Christ's Messengers.

Lesson 21 Later Messengers to India.	Sunday, Isa. 54: 1-10. Monday, I Tim. 1: 4-17. Tuesday, I Tim. 4: 8-16. Wednesday, Eph. 4: 1-13.	Thursday, Eph. 4: 14-32. Friday, Col. 1: 3-17. Saturday, Col. 1: 18-29.

Section 19

Weekly Topic: The Need of Bishops as Messengers.

Lesson 22 Bishop Heber, a Messenger to India.	Sunday, I Tim. 3: 1-7. Monday, Acts 20: 17-35. Tuesday, John 21: 15-19. Wednesday, John 20: 19-23. Thursday, Matt. 28: 18-20.	Friday and Saturday, see Prayer Book, The Consecration of Bishops, page 528. Read the *Veni Creator*.

Section 20

Weekly Topic: The Strength of the Lord.

Lesson 23 Christ's Church Carried to the United States.	Sunday, Psalm 24. Monday, Ps. 25: 1-7. Tuesday, Ps. 23. Wednesday, Ps. 26.	Thursday, Ps. 27. Friday, Ps. 28. Saturday, Ps. 31.

Section 21

Weekly Topic: True Worship.

Lesson 24	Sunday, John 4: 21-24.	Thursday, Psalm 100.
The Message	Monday, Psalm 95.	Friday, Psalm 51: 1-10.
Carried to the	Tuesday, Psalm 97.	Saturday, Ps. 51: 11-19.
Indians.	Wednesday, Psalm 98.	

Section 22

Weekly Topic: Consecrated Service.

	Sunday, Matt. 27: 24-32.	Thursday, I Tim. 6: 1-8.
	Monday, I Chron. 29: 1-6.	Friday, II Chron. 31: 20-21.
Lesson 25	Tuesday, Exod. 12: 21-27.	Saturday, I Chron. 28: 9-10.
The Message	Wednesday, Eph. 6: 1-8.	
and the Negroes.		

Section 23

Weekly Topic: The Message Given to the Stranger within Our Gates.

	Sunday, Matt. 25: 31-46.	Wednesday, Eph. 2: 11-20.
Lesson 26	Monday, Matt. 17: 24-27.	Thursday, Heb. 13: 1-3.
The Message	Tuesday, Isa. 14: 1-7.	Friday, I Pet. 2: 11-16.
Carried to Immigrants.		Saturday, Luke 17: 11-19.

Section 24

Weekly Topic: Our Lord Giveth Strength unto His People.

	Sunday, Psalm 148.	Thursday, Matt. 5: 13-26.
Lesson 27	Monday, Psalm 91.	
The Message	Tuesday, Isaiah 25: 1-8.	Friday, Matt. 5: 27-42.
Carried to Alaska.	Wednesday, Matt. 5: 1-12.	Saturday, Matt. 5: 43-48.

Section 25

Weekly Topic: Christ's Commission to His Messengers.

Lesson 28 The Message Sent Through the Board of Missions.	Sunday, Matt. 24: 1-14. Monday, Matt. 28: 16-20. Tuesday, Romans 10: 1-14.	Wednesday, Acts 10: 34-35. Thursday, Gal. 1: 11-24. Friday, Mark 16: 15-20. Saturday, I Cor. 1: 17-31.

Section 26

Weekly Topic: Strength and Help in Time of Need.

Lesson 29 The Message taken to South America.	Sunday, Psalm 62. Monday, Psalm 57. Tuesday, Psalm 29. Wednesday, Psalm 39: 1-13.	Thursday, Psalm 46. Friday, Psalm 73: 23-28. Saturday, Ps. 84: 5-12.

Sections 27 and 28

Weekly Topic: Messengers in Africa During Different Ages.

Lesson 30 African Bishops (a) A Slave-boy (b) An American	Sunday, Gen. 12: 1-10. Monday, Gen. 37: 23-28. Tuesday, Exod. 3: 1-15. Wednesday, Matt. 2: 13-20.	Thursday, Hosea 11: 1-5. Friday, Acts 2: 1-10. Saturday, Acts 8: 26-39.

Section 29

Weekly Topic: Courageous Messengers.

Lesson 31 David Livingstone as a Messenger.	Sunday, Deut. 31: 1-18. Monday, Deut. 31: 23-30. Tuesday, Joshua 1: 1-9. Wednesday, I Chron. 22: 6-13.	Thursday, Isaiah 43: 1-11. Friday, Psalm 31: 1-14. Saturday, Psalm 31: 15-24.

Section 30

Weekly Topic: Work.

Lesson 32 Two Road Builders in Africa.	Sunday, Mark 6: 1-3. Monday, Eccl. 9: 10. Tuesday, Col. 3: 23-25. Wednesday, II Tim. 2: 1-15.	Thursday, II Pet. 1: 1-10. Friday, Eccl. 3: 1-14. Saturday, Eph. 4: 28-32.

Weekly Topic: Prayer a Source of Strength to God's Messengers.

Lesson 33 Review	Sunday, Ps. 62: 5-8. Monday, Matt. 18: 12-14. Tuesday, John 17: 20-23.	Wednesday, Heb. 4: 15, 16. Thursday, Romans 8: 14-17. Friday, Matt. 26: 36-44. Saturday, Matt. 6: 5, 6.

Weekly Topic: The Easter Message.

Lesson 34 Easter Day	Sunday, Matt. 28: 1-10. Monday, Mark 16: 1-20. Tuesday, Luke 24: 1-12. Wednesday, John 20: 1-18.	Thursday, I Cor. 5: 6-8. Friday, Col. 3: 1-13. Saturday, Romans 6: 1-11.

Section 31

Weekly Topic: The Greatest Love.

Lesson 35 The Church Carried to the South Seas.	Sunday, John 15: 1-13. Monday, John 13: 33-38. Tuesday, John 14: 21-31. Wednesday, John 3: 11-24.	Thursday, I John 4: 7-21. Friday, I Pet. 1: 22-25. Saturday, Psalm 130.

Section 32

Weekly Topic: The Message Taken to the Islands of the Sea.

Lesson 36 The Message Carried to the Hawaiian Islands.	Sunday, Isa. 66: 16-21. Monday, Isa. 60: 1-9. Tuesday, Isa. 41: 1-10. Wednesday, Isa. 42: 1-10.	Thursday, Isa. 51: 1-11. Friday, Isa. 97. Saturday, Psalm 72: 1-14.

SECTION 33

Weekly Topic: Messengers Must be Workers.

LESSON 37 The Message Carried to the Philippine Islands.	Sunday, James 1: 22-27. Monday, Isa. 1: 13-17. Tuesday, Isa. 58: 1-8. Wednesday, Matt. 7: 7-21.	Thursday, Ps. 34. Friday, Luke 6: 46-49. Saturday, Romans 12: 1-21.

SECTION 34

Weekly Topic: The Power of Prayer.

LESSON 38 The Coming of Christianity to Japan.	Sunday, John 16: 23-33. Monday, Ps. 51: 6-13. Tuesday, Mark 1: 32-39. Wednesday, Eph. 6: 10-18.	Thursday, Matt. 4: 1-11. Friday, James 5: 13-16. Saturday, Ezra 9: 6, 7, 10, 13-15.

SECTION 35

Weekly Topic: The Coming of "Thy Kingdom".

LESSON 39 Japan's Present Need of Messengers.	Sunday, Matt. 6: 7-15. Monday, Matt. 13: 31, 32. Tuesday, Matt. 13: 44-46. Wednesday, Matt. 18: 18, 19.	Thursday, Matt. 18:23, 24, 27-35. Friday, Matt. 25: 1-13. Saturday, Matt. 25: 14-30.

SECTION 36

Weekly Topic: Sons of God.

LESSON 40 Messengers to China.	Sunday, Romans 8: 14-17. Monday, Matt. 18: 12-14. Tuesday, Acts 17: 22-28.	Wednesday, II Chron. 6: 32, 33 Thursday, John 1: 1-12. Friday, Romans 8: 1-14. Saturday, I John 3: 1-11.

Section 37

Weekly Topic: Suffering and Peace.

Lesson 41 Martyr Messengers to China.	Sunday, I Pet. 4:12-16, 19.	Wednesday, Ps. 139: 1-10.
	Monday, James 1: 5-8.	Thursday, Phil. 3: 7-9.
	Tuesday, Romans 8: 26-28.	Friday, Phil. 4: 6-8.
		Saturday, John 7: 16-18.

Weekly Topic: Our Lord's Prayer for His Messengers.

Lesson 42 Conclusion	Sunday, John 16: 7-15.	Thursday, John 17: 12-17.
	Monday, John 16: 16-22.	Friday, John 17: 18-22.
	Tuesday, John 16: 23-33.	Saturday, John 17: 23-26.
	Wednesday, John 17: 1-11.	

CHAPTER I.

The Winning of the World Through the Message and the Messengers

SECTION 1

I.—The Message

1. The Gift of the Message

A day of great darkness is followed by a morning of the greatest joy and brightness that the world has ever seen. The night of the Crucifixion found the disciples of Jesus scattered, and deeply dejected. They had left all and followed Him. For three years some of them had lived with Him, and had tried, but in vain, to understand Him. He had promised them that He would restore the kingdom of Israel; but instead, His enemies had conquered and crucified Him. Is it any wonder that they were utterly cast down?

For generation after generation fathers had taught their sons, and rabbis had taught the people, the promises of God given to His chosen people through the mouths of His holy prophets. These friends of Jesus knew the promise given to Abraham, that through him all nations of the earth should be blessed, and the promise given through Moses that God would raise up a Prophet from among them; they looked for the King who should rule on the throne of David, and whose kingdom should have no end. They had looked

longingly for the coming of that promised one of whom the prophet Haggai said, "the desire of all nations shall come." Now, for months, many of them had believed that the precious promises were to be fulfilled, and that their eyes were to behold the glory of their people Israel; that the long expected Messiah had come, and would overthrow their enemies and begin a reign of peace and righteousness on earth. Little by little, through the events of the Passion week, this hope was tested and tried until, at last, amid the darkness and gloom it died with the earthquake on Calvary, on the evening before the Jewish Sabbath.

But, when the Sabbath was past, very early in the morning of the first day of the week, at the rising of the sun, some of the women came into the sepulchre. Perhaps their hope, too, was dead, but their love and sympathy and desire to minister tenderly to the body of One whom they had dearly loved brought them to the place where they had seen Him laid.

To their amazement the great stone was rolled away from the door of the sepulchre, and an angel said unto them: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come and see the place where the Lord lay and go quickly and tell His disciples that He is risen from the dead; and, behold He goeth before you into Galilee; there shall ye see Him; lo, I have told you.

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word. But when they told all these things unto the eleven, and to all the rest, * * * their words seemed to them as idle tales, and they believed them not."*

The disciples were too deeply depressed to be easily aroused to hope again. This is plainly seen in the narrative

*S. Luke 24: 9, 11.

of the two on their way to Emmaus.† They talked together of all these things which had happened, and they did not know Jesus when He drew near and walked with them. Not until He took bread and blessed it, and brake, and gave to them, did they know Him. Then was their wonder turned to great joy, their weakness to strength, and they returned that same hour to Jerusalem, and found the eleven gathered together and said to them: "The Lord is risen indeed."

When they became convinced of the fact of the Resurrection, and that the Scriptures had been fulfilled, the despairing, frightened disciples were changed into saints and heroes that no terrors of death or torture of mind or body could terrify. The fact that Jesus was *alive* absorbed every other thought and it was this fact that they declared at every meeting, and bore witness to on all possible occasions.

After His Resurrection, for forty days the Risen Lord appeared at various times unto His disciples, and spoke to them of things pertaining to the Kingdom of God which they were to spread abroad through the country, until the eyes of their understanding were opened, and they understood the Scriptures. They were no longer discouraged, but the old hope for the immediate restoration of Israel was not yet dead with them. Christ knew that they needed one thing more before they were prepared to go forth into the world to found His Church that could not be overthrown; therefore He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Then "they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said

† S. Luke 24: 13-30.

unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld He was taken up; and a cloud received Him out of their sight."*

The disciples returned to Jerusalem from the Mount of the Ascension, convinced that they were commissioned of Christ to establish His Church upon earth; that they were to baptize, to teach what they had been taught, and to take this message to all nations. S. Peter at once seems to have taken the lead in the little band, and while they waited he called to their attention the need of filling the place made vacant by Judas. He reminded them that David had foretold the fall of an Apostle in the Psalms and that it was needful that the scripture should be fulfilled. It was necessary that the twelve foundations on which the permanent Church was to rest should be made complete. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His Resurrection." S. Matthias therefore was chosen to fill the place of Judas.

To the Jews Pentecost marked the completion of the wheat harvest, and occurred seven weeks after the Passover.

"And when the day of Pentecost was fully come, they were all with one accord in one place."

On this day the Risen Lord fulfilled His promise to send another Comforter, even the Spirit of Truth, to abide forever with His disciples.

---

* Acts 1: 4-9.

The Jewish Feast of Pentecost became the Christian Whitsunday, the gift day of the Holy Spirit. On that day a new spirit entered the world, and began to transform it. That spirit is still at work, and has been down the ages. To see how it has worked in the lives of some of the men and women from the day of Pentecost until this present day, is the object of this year's study. They have given the Message, that is, have told the good news, for nearly two thousand years.

2. The Content of the Message

Briefly stated, what did that Message contain?

Each man gives the Message in his own words, and by his own life, to different peoples at different times and in different places, but the Message always contains five great facts, the substance of which is:

1. Since creation men have heard God speak through men, His Messengers.
2. Nineteen hundred years ago God gave His Son, Jesus Christ, a gift to the world that men might understand Him better.
3. Jesus Christ taught mankind to know God as "Father," that is, to love, to obey, and to serve Him.
4. By His Incarnation our Lord Jesus Christ took our nature and came to live among men. He continues His Life through the Church which is His Body and which through a living line of living men teaches the Message He taught to all nations for all time.
5. Jesus Christ, before His Ascension, gave three directions to His followers:

(1) "Be baptized,"
(2) "Go to all nations" and "teach",
(3) "Do this is remembrance of Me."

It matters little in what language, to what race of people, or in what age this Message is given, the content of it is the same.

3. The Record of the Message

For hundreds of years the Message that God gave to His people was passed on from father to son and from teacher to pupil by word of mouth. Then the time came when the valued stories and truths were recorded, and gradually there grew up the Bible which is the record of God's dealing with some of the children of men. The chief theme of this book is God's Gift of His Son Jesus Christ to the world; the books of the Old Testament record the promises of this Gift, and the books of the New Testament record the life and teachings of Jesus Christ who is this Gift. They also record the acts and interests of those men and women who took up the work of carrying forward the Message after the events of the Crucifixion, the Resurrection, and the Ascension placed the responsibility of making God known to men upon the shoulders of Christ's followers.

II.—The Messengers

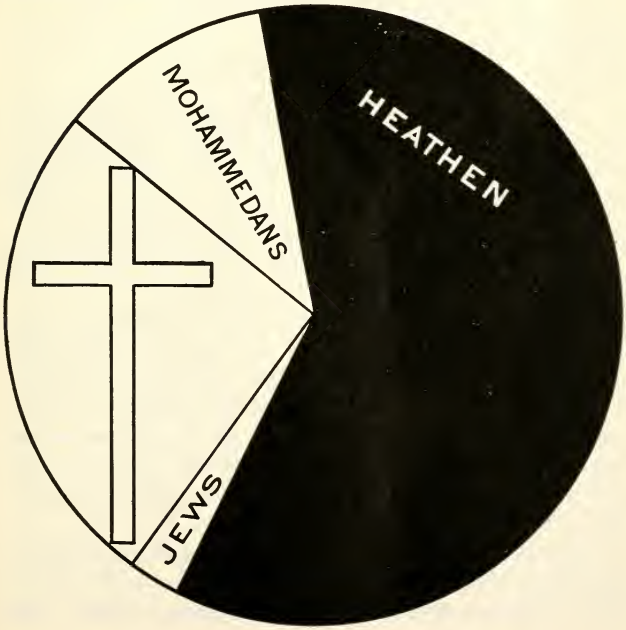
God's Messengers, that is, those men who throughout the ages have heard God speak and have tried to lead men to know and to do His will, might be divided into three great classes, namely, (1) those who heard Him speak before Christ came and promised His coming; (2) those who lived on earth with Christ and during the first thousand years after His Resurrection, and (3) those who during the second thousand years have carried forward the Message, and have founded His Church in every land and among every race of men.

But, in spite of what these men have done in many lands, only a very small number of the people have ever

heard or seen a Messenger. In fact, in the world to-day, about two-thirds of all its peoples have never received God's Message. They wait for those who have received it to obey Christ's command, and pass it on to them.

This diagram may help us to understand better than figures can, the work that waits for the followers of Christ to-day to undertake for Him and His Church.

Two-thirds of the people in the world are in need of the truth which Christ at His coming revealed to men. These are represented on the diagram by the Mohammedans, Heathen, and Jews. Those who have been baptized in the name of the Father, Son, and Holy Spirit are represented under the Cross.



CHAPTER II.

The Church Carried Into the Roman Empire

The Messenger S. Paul

SECTION 2

Conditions in the World at about 50 A.D.

Perhaps we shall be better able to understand what helps the disciples had, and what particular difficulties they had to meet in trying to win the world to Christ by taking His Message into the lands beyond Jerusalem in the years directly following our Lord's Ascension, and during the following thousand years, if we take a bird's eye view of the world about the year 50 of the Christian era.

For thousands of years God had been preparing the world to receive and to spread the Message, which task Christ at His Ascension gave into the hands of His disciples.

There were at the beginning of the Christian era three great races, whose actions made the history of that period; they were the Greeks, the Romans, and the Jews; God used each of these nations in a peculiar way to spread the knowledge of Him over the world.

The Greeks, by their location and nature, had always been lovers of the beautiful in its every form, and their language grew to express the inner experiences of their minds

and spirits. Then their ambitious ruler, Alexander the Great, arose and thrust these people, with their rich and expressive language, out from their isolated land over all the countries bordering the Mediterranean Sea. Where they went they carried their mother tongue, and other peoples recognized its power and acquired it. The Greeks contributed to the spread of God's Message the Universal Language.

The Romans had a genius for discipline, organization, and government. The famous Roman Legions went out from Rome in all directions, and slowly but steadily conquered tribe after tribe. They made each tributary to Rome, and established the mighty Roman Empire. As these soldiers went they built roads connecting the provinces with the Imperial City. These roads became the great highways of travel. By means of them, Christ's Messengers could journey throughout the most of the known world of their day. The Romans contributed to the spread of God's Message the roads and citizenship in the Universal Empire.

Since Abraham heard God speak, and left his father's home and herds in Ur of Chaldees and went into the land of Canaan, knowledge of and belief in the one true God, Jehovah, and the promise of the Saviour, has been the contribution that the Jews have made to all nations and peoples among whom they have come to dwell.

The Jews gave the belief in the one true God, and of their race the Son of God was born; the Greeks put the Message of this birth in a universal language, which trained Messengers by means of the Roman roads carried throughout the world of that day.

This was the general condition of the world at the end of a day in the year 52 when four men sat on the shore of the city of Troas, in Asia Minor, watching the sun

disappear in the great unknown West, and behind the vast land of Europe.

The center of the group was S. Paul, a tentmaker by trade, but by choice a traveler, with the aim of teaching men to love and follow, in word and deed, his Master and Teacher, Jesus Christ. Near him stood his two traveling companions, S. Silas and S. Timothy. The three were listening to the fourth member of the group, S. Luke, a doctor of medicine.

A few days previously the three men had arrived in Troas after a long journey. Leaving Jerusalem they had traveled northward for many months, through the land of Palestine, and then across the center of Asia Minor to Troas. The burning plains and the freezing mountain passes of the country, and the poor and irregular daily fare, had weakened them. S. Paul, an invalid for years, needed more than rest and nourishment, and for him the services of S. Luke the physician had been procured.*

In the brief time they had been together a deep friendship had grown up between S. Paul and S. Luke. S. Luke by the clear and enthusiastic description of Christ given by S. Paul was won to pledge his love and devotion to Christ, and accept Him as the leader of his life.

It was of these things that they were talking in the twilight on the shore. As the sunlight faded in the West, thither their hearts and minds traveled. There, over the sea, was the great Empire. The Emperor at Rome was a ruler who oppressed the people, and was feared and hated by them. All along the shores of the great sea were towns and cities containing thousands of people; nobles who lived in haughtiness before their families, and were the terror of their slaves; soldiers whose highest aim in life was to eat and drink, and plunder and fight; and multitudes of men, women,

* Read Acts 16: 8-11. Note S. Luke begins to use "us" and "we."

and children living lives of utter wretchedness, caring much for vice and crime, and having none to pity or help them in their wretchedness.

All this life S. Luke had seen as he had traveled about practising his profession, and as he described the woes of the people of the Empire and the great need of a new ideal of life S. Paul's vision of his travels widened. He saw that he must cross that sea and visit the great cities of the Empire, and take the message of Christ to these men that they might find joy in a new life by knowing and loving his Master, Jesus Christ.

That night as he tried to sleep, with the music of the Ægean Sea in his ears, he saw a vision.* A man stood on the opposite coast and beckoned to him and cried to him, "Come over into Macedonia and help us." In S. Paul's mind this vision became the command of God, and the next golden sunset shone upon the ardent Apostle seated upon the deck of a ship sailing toward the coast of Europe.

In the course last year we followed S. Paul's life in more detail than we shall this year.

After the experience with the great light on the road to Damascus, Saul, the persecutor of the Jewish Christians, became S. Paul, the builder of the early Christian Church; and among the last pages of the Bible we may find many of the letters which he wrote to those little groups of Christian friends whom he had been visiting. Some of them were under fierce temptations, and some of them were struggling bravely to establish firmly Christ's Church, which S. Paul had revealed to them.

We find letters to the Christians in Corinth, also to those in Philippi and Thessalonica in Greece. Afterward he wrote to the Christians in Rome. It is said that in his travels he went into the countries of Spain and Portugal,

*Acts 16: 8-12.

and some believe that he crossed what is now the English Channel, and paid a visit to Great Britain.

Everywhere he went he gathered about him, by his enthusiasm and devotion, people to whom he gave the great message of Christ's life, and laid the foundations for the Christian Church. S. Paul leads the list of the Messengers whose labors will be recorded in this book. He heard God speak to him in no uncertain terms, and when he recognized God's voice, and understood the task that God desired him to undertake, nothing was too hard for him to attempt.

Christ's Homeless Countrymen and Roman Soldiers

SECTION 3

During S. Paul's life and soon after his death there were two kinds of people who became special Messengers of Christ. They were:

1. The Jewish Christians.
2. The Roman Soldiers.

The Jewish Christians were those who, under the instruction of Jesus and His followers, had devoted their lives to the great Master; who had been witnesses of His Resurrection and who longed to win others to His leadership. These Jews were hated by their fellow-countrymen. We read in the Acts of the Apostles how they stoned S. Stephen and put S. Peter and other Apostles in prison.*

As these persecutions of the Jewish Christians by their Jewish countrymen increased, the followers of Christ began to leave Judea and to travel over the country about the Mediterranean Sea. Wherever they went they established

* Acts 7: 54-60; 12: 1-3.

small communities of men and women, whom they, by their lives and teaching, won to Christ. These communities were not churches as we know them to-day; they were rather little household companies, made up mostly of poor, hardworking people. When the day's work was done, they would come together and read some of the letters which S. Paul or the other Apostles had written to them, and recite the story of Christ's life which, at that time, was not written, but had been passed on by word of mouth.

In many places where these Jewish Christians went they were also persecuted by the Romans. They would meet together secretly, perhaps in the early morning, and would, with bread and wine, celebrate the Lord's Supper, and tell stories about Christ, and sing and pray.

Gradually small bands of early Christians spread all over the country about the Mediterranean Sea.

These communities were increased very much when Jerusalem was destroyed by the Roman army. In the year 70 Vespasian, a Roman general, swept over Galilee and made the land desolate.

Arriving before Jerusalem, Titus, the son of Vespasian, assumed command of the army with the determination to destroy the Holy City. Riding around the city he viewed a strong fortress. Behind three high, thick walls rose the beautiful Temple, "like a mount of snow fretted with golden pinnacles." Night and day the Romans toiled, until their battering-rams and great machines for the discharge of arrows and stones were in place. Then the siege began. Day after day it continued. The Jews fought desperately. Once, when a breach was made in the wall, "they manned it boldly and made a wall of their own bodies, fighting three days without intermission." As one wall after another was taken, and the people were crowded toward the Temple, the famine within became more terrible than the besiegers with-

out. Miserable morsels were seized upon from young children and old men, and the wealthy were tortured until they opened their stores.

When Titus reached the Temple wall, he called for surrender, that its sacred courts might not be soiled with bloodshed. The Jews refused to comply with his command, and after many days of fighting the Temple was destroyed by fire—a Roman soldier having thrown a fire-brand over its walls. Over a million Jews were killed in the siege, and over one hundred thousand sent to the Roman mines.

In the destruction of the Temple, there came to an end the Jewish nation that formed the center of the Old and New Testament times. The Temple has never been rebuilt, a sacrifice has never since been offered. How completely was Christ's prophecy fulfilled, "For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round and keep thee in on every side, and shall not leave in thee one stone upon another." *

The destruction of Jerusalem made the Christians of Jerusalem homeless, and as they wandered about in search for new places in which to make their homes they carried the message of Christ to men in distant lands.

Another class of people who became Messengers of Christ were soldiers in the Roman army.

Many times when Roman soldiers were ordered to inflict great pain upon Christian prisoners or captives their hard hearts were softened by the patience and courage with which the Christians received the persecution. They wondered what power these Christians had that could make them so brave, and some times in the long night watches, when a soldier was chained to a Christian, guarding him, the two would talk together, and the Christian would tell him of the new joy that had come into his life when he became a follower

* S. Luke 19: 43-44.

of Jesus. In this way many men were won to Christ, and there grew up within the Roman army groups of Christian soldiers.

As they traveled over the Empire in the ranks of the army they carried the Message of Christ into every country, so that as the years passed by every city and almost every town in the Mediterranean world came to have its group of men and women who had been won to Christ, and who formed the nucleus of the early Christian Church.

Martyr Messengers, Ignatius and Polycarp

SECTION 4

We have seen how the teachings of Jesus won their way into the Roman world, but we must remember that the Romans persecuted the Christians even more severely than did the Jews. The Romans worshipped idols and the Emperor as supreme, and they would not allow Christians to worship Christ because they called Him their King.

Very early it became the custom to lead persons accused of being Christians to a small altar placed before an image of the Emperor. If the Christian would throw some incense on the altar-fire, thereby worshipping the Emperor, he was allowed to go free; if he would not, he was condemned, and either beheaded, crucified, or thrown to the beasts in the arena.

Two men who suffered death in their loyalty to Christ were Bishops of the Early Christian Church. At Antioch, a beautiful city in the north of Palestine, the capital of the eastern portion of the Empire, a venerable man by the name of Ignatius was the bishop of the Christians.

Ignatius had known S. John and some of the other Apostles, and had been appointed by them to preside over the Church at Antioch. About forty years after the fall of

Jerusalem, when Trajan, the Roman Emperor, was visiting the city of Antioch, it happened that there had just been a series of public disasters, and, as was the frequent custom, the blame was laid on the Christians. The whole trouble was brought before the Emperor, and he commanded that Ignatius be arrested and brought before him.

In Trajan's presence Ignatius was very humble, but he was also very loyal to Christ. He told Trajan that he was not an evil spirit, but that he worshipped Christ his King. Trajan asked him if he meant the one who was crucified by Pilate. Ignatius replied that he did, and he told Trajan that he carried with him in his life the crucified life of his King. Then Trajan pronounced this sentence against him, "Since Ignatius confesses that he carries with himself Him that was crucified, we command that he be carried, bound, by soldiers to great Rome, there to be thrown to the wild beasts for the entertainment of the people."

Immediately after the trial, the venerable bishop started for Rome under a military escort. In those days it was a long, hard journey. If you wish to trace it on the map, it was as follows: First to Seleucia, thence they sailed to Smyrna, then Troas, Neapolis across Macedonia, across the Adriatic and so around to Puteoli, Ostia, and Rome. In a way it was a triumphal journey, for all along the route Christians came to offer sympathy and to receive the good bishop's teachings. When they reached Rome the games were in progress, the old man was hurried to the amphitheatre, and the wild beasts were let loose upon him. He preferred death to denying the Founder of Christianity.

Many interesting stories were told about Ignatius. It was even said that he was the child whom our Lord called and placed in the midst of His disciples when He taught them humility.*

* See S. Matthew 18: 2.

During his journey to Rome he wrote several letters to Christians who sent messages to him. At least seven of these letters have been preserved, and they give us a very valuable picture of the life of the early Christians about the first of the second century.

One of these letters was written to Polycarp, the Bishop of Smyrna. Ignatius and Polycarp were old friends, and both had been taught by S. John about our Lord. Ignatius saw Polycarp when he passed through Smyrna on his way to Rome.

Over fifty years later, when Polycarp was a very old man, his loyalty to Christ was tested as that of Ignatius had been.

Another Roman Emperor was bitterly persecuting the Christians, and Polycarp was urged to withdraw from Smyrna for a time. Yielding to the persuasions of his friends, he sought shelter at a farm not far from the city, but his hiding-place was betrayed by two Christian slaves under torture, and although escape was made possible the venerable bishop refused to avail himself of it. Seized by the soldiers, the old man bowed his head and said, "The will of God be done." He then ordered food for his captors and spent in prayer the two hours they spent in resting and refreshing themselves. He was carried straight to the arena, and the multitude was greatly excited by his appearance. When asked to retract, he refused. "Swear! Retract! Say: 'Away with the godless!'" cried the proconsul. Polycarp repeated the words, but the gesture of his hand showed that by "godless" he meant the fanatical spectators. "Blaspheme Christ!" cried the proconsul, "and you shall go free!" The aged man straightened up and replied: "Eighty and six years have I served Christ and He has never done me wrong. How can I blaspheme my King who has saved me?" Then the condemnation came. The herald advanced into the middle of

the arena and thrice proclaimed: "Polycarp has professed himself a Christian." The populace demanded that he be thrown to the lions, shouting, "This is the overthrower of our gods, this is the perverter of our worship." But as the games were over there were no beasts left. Then the crowd cried, "Let him be burned." Naked and bound to the stake, Polycarp uttered a beautiful prayer in which he thanked God for being permitted to be a martyr. After the torch was applied, and as the flames swept up around him, an officer plunged a sword into his body to lessen his agony.

These two men, Ignatius and Polycarp, were two of the "Noble Army of Martyrs" for whom we praise God in the Te Deum. They were the first links in the chain which connects the Church life recorded in the Bible with that of our own day.

CHAPTER III.

The Message Spread by the Church in Persecution and in Power (64-313)

Constantine a Messenger (274-337)

SECTION 5

S. Stephen, Ignatius, and Polycarp were three of a vast company who, during the first three hundred years of the Christian era, spread the Message of Christ by suffering martyrdom.

The more the Jews and Romans persecuted the Christians, the more their numbers increased, and further and further over the empire did the little Christian communities extend.

One Roman Emperor after another tried to stamp out these troublesome people, but each failed, and the Christians increased.

In 248 A.D. Rome celebrated the thousandth anniversary of the founding of the city. As the Romans compared their present conditions with their past, they were troubled. Everywhere the empire was losing power. It was in danger from the Goths on one side, and the Persians on the other.

A new emperor came to the throne at this time, and he earnestly desired to restore the empire to its former glory. To his mind the only way to do this was to revive the old Roman religion. He set his hand resolutely to this task, and the greatest obstacle he found in his way was the body of Christians. It is said that in Rome alone at this time there were at least twenty thousand, and they were found in all walks of life, from officials at the palace to slaves in the galleys.

The emperor issued an imperial decree, calling upon all persons in the empire to declare their loyalty by offering sacrifice before the emperor's image, or suffer death. The next emperor prohibited all Christian meetings, even in the catacombs.

These persecutions tested and purged the early Church. Hundreds of the half-hearted fell back into the old and easy life of heathendom, and those who remained in the Church were worthy and loyal followers of our Lord.

After ten years of torture the Christians were left in peace. The Persians had captured the emperor, and the empire was crumbling to decay. The whole power of the state had not been able to overcome the strength of the youthful Church.

For nearly forty years the Christians grew steadily. "Splendid churches in all the greater cities bore witness not only to the popularity of the Christian religion, but to a general opinion that the days of persecution were finally ended."

Then at the beginning of the fourth century the storm broke again. Diocletian was emperor. He was a devout pagan and a patriotic Roman. To such a person the Christian religion seemed a serious menace and every new church building was a reason for alarm.

"On the morning of the twenty-third of February, 303,

the great church of Nicomedia, over against the emperor's palace, was torn down. An edict was published, condemning all the Christian churches to a like demolition, and ordering the surrender and destruction of all the Christian books. The persecution was directed, not so much against the Christians individually, as in the days of Decius, as against the Christian society, in its officers, its buildings, and its books.

The rigor of the persecution depended on the temper of the local ruler. In many places, there were hardships and tragedies.

At last the period of the persecutions had run its course. Roman emperors had ordered leaders of the Christians to be torn limb from limb, as a wholesome example to the people of what disobedience to the imperial decree would bring. Christians must offer sacrifice to the Roman gods, or die. The rulers had prohibited the meeting together of Christians, and soldiers had arrested and killed all found gathered together for worship and instruction. They had demolished their churches and burned their sacred books, and sometimes their clergy and congregations. But only failure had rewarded each pious emperor, and the Christians grew in strength and power.

A great change now commenced in the life of the early Church. New men came to the throne of the empire, men with a new perception of the significance of Christianity. The policy of trying to destroy it had certainly spelled failure. Constantius and his son Constantine tried the policy of courting instead of persecuting Christianity.

Constantine's father was a Roman ruler stationed in Britain and Gaul, and his mother was a devout Christian, named Helena. On the death of his father, Constantine became ruler in his stead, and immediately dreamed of conquering the other rulers of Roman provinces, and becoming

sole ruler of the Roman Empire. In pursuance of this ambition, he hastened from Gaul to overcome the army of his rival already near Rome.

It was on the way to this decisive battle that Constantine was suddenly converted. An old writer, named Eusebius, tells us that Constantine himself informed him of the circumstances. On a day in October, 312, Constantine with his army was making his difficult way over the Alps. In the blaze of moon, "he saw with his own eyes the trophy of a cross of light in the heavens, above the brightness of the sun and bearing the inscription, 'By this conquer.' That night Christ appeared in a dream, and told him to make a likeness of the celestial cross as a protection against his enemies." This he did in the form of a monogram of the first two letters of the name Christ in Greek ( ) and under banners and behind shields thus emblazoned he marched to victory.

We know that about this time the cross appeared on the banners of the Roman legions, and in 313 Constantine issued the edict of Milan. This gave "To the Christians and to all a free power of following the religion which each willed to choose." This placed the Christians on an equal footing with the pagans for all religious rights, and put an end to the age of persecution.

In 324, Constantine achieved his ambition, and became by conquest in battle the sole ruler of the Roman Empire. He made Christianity the state religion, and assumed the right to appoint bishops of the Church and to summon Councils of the Christians.

A year after he became emperor, he discovered that the Christians were seriously disagreeing as to certain points of belief concerning the Divinity of Christ. Some bishops were on one side and some on the other. Constantine determined to call a meeting of all the representative men of the Church

at Nicæa, to debate and settle the question. This was early in the summer of 325.

Over the long roads, from all directions, borne in conveyances provided by the emperor, came the bishops.

"In the place of meeting long benches were set against the walls on either side, upon which sat the bishops with their attendant clergy. In the middle of the room upon a chair lay a copy of the Gospels, a sign of the presence of Him in whose honor they were assembled. At the end of the room was a seat for the emperor."

The two men who led the debate at this historic Council of the Church were Arius and Athanasius. The debate resulted in the defeat of Arius and in the adoption of the creed since called the Nicene Creed.

Not until Constantine was on his death bed in 337, did he become a member of the Christian Church by baptism. Then he put off his imperial robe of purple; and, calling for the white robes worn by those about to be baptized, he received the sacred rite.

Although Constantine was part pagan and part Christain, he nevertheless was a Messenger who helped men to hear God speak through the Christian Church. He was the link that connected the two distinct periods of the Church's life, the period of persecution and the period of power.

Christianity conquered paganism, but forever after Constantine's day the stream of her life was mixed with pagan influences and colored by pagan customs. She had met persecution, and through her "Noble Army of Martyrs" had conquered. Could she meet the test and temptations that alliance with the temporal power of the state had brought her, and keep her life pure and unspotted from the world?

That has been the great question that the Christian Church has had to meet and answer ever since the days of Constantine in the fourth century.

CHAPTER IV.

The Message Spread to the Barbarians

The Rise of Monasticism.
Martin of Tours a Messenger to the Franks (314-397).
Ulfilas, a Messenger to the Goths (341-388).

SECTION 6

As we saw in the previous chapter, the simple life of the early Christians had utterly changed even before Constantine became emperor, and made Christianity the state religion. With prosperity and the emperor's influence, the worm of worldliness began more and more to eat into the Church's life.

Gradually men and women who desired to follow the simple life of the early disciples withdrew from their families and companions, and went alone into mountains, forests, or deserts. They were distressed at the sin and worldliness in the Church, and they sought to gain strength and courage from communion with God. They hoped that by separating themselves from the sin and temptations of the world they might be able to hear God's voice, and know how His message could reach the people in the world who needed Him so much, and who seemed to have forgotten Him completely.

Sometimes several of these people would form a group, and live, work, and pray together. The men became known as monks, and the women as nuns. They formed separate communities, and gave up all the joys and comforts of home life, devoting themselves entirely to a life of meditation and prayer.

The place where they lived became known as a monastery or a convent. This was usually a large building or series of buildings containing a chapel with its altar and choir; a dormitory with little cells, each containing a hard, narrow bed and a crucifix; and a refectory with a long table and at one end of the room a pulpit from which one of the monks or nuns read a sermon while the others ate.

The monks wore a simple costume consisting of a long cloak made of the coarsest material. This costume not only saved expense, but it signified to all the world that these men had put aside all adornment and comfort, and intended to live in the utmost simplicity.

One of the earliest and strongest of these communities of monks was at Tours in France, and was founded by Martin, the Bishop of Tours.

Martin was very much like the rich young man to whom Christ spoke;* he had in his youth all that he desired, and like most young men of his day became a valiant soldier. Immediately after his baptism in 334 he spent two years in the emperor's service. More and more he was repelled by the life of excess and luxury of the Christians about him, and finally determined to leave the world and become a monk.

"The people of Tours called Martin from his prayers and meditations to be their bishop. He went on foot about his vast diocese, preaching from town to town, contending with paganism, destroying idols, converting the heathen, and

* See S. Luke 18: 18.

everywhere winning the love and reverence of men. He was the evangelist of France."

Although a bishop he never ceased to be a monk. Young men joined him, and the monastery at Tours became the center of a powerful religious influence.

To this monastery travelers brought strange tales of the terrible customs of the uncivilized tribes of the Teutons, called the Franks, who lived north of the river Rhine beyond the boundary of the Roman Empire.

These Teutons were tall, muscular people, who lived in wooden huts, grouped into small villages in the midst of the wild, unbroken forests. They tilled the soil and hunted game. They were fearless and brave in war, but they loved their homes and family feasts and social gatherings. Each village had a chief, and when he was selected the men raised him on a shield and carried him on their shoulders.

These courageous people had a strange religion. They believed in worshipping the sun and moon and other gods. The names of our week days came from the special days when these Teutons worshipped their gods.

Sunday was the day of Sun-worship.

Monday was the day of Moon-worship.

Tuesday was devoted to a god called Tyr, the god of war.

Wednesday was devoted to a god called Woden, god of air, sky—the giver of fruits.

Thursday was devoted to a god called Thor, god of thunder and the weather.

Friday was devoted to a god called Frigga, God of Love.

We do not know what kind of images they had to represent these gods—indeed we are not sure that they had images, but we do know that in their love for the forests they believed that these gods dwelt in certain great and beautiful

trees, and before these they prayed and offered sacrifices, sometimes even human beings.

This was the most terrible part of their religion. Nearly always after a battle they offered some captive and sometimes, if they wanted something very much, sacrificed one of their children.

As the monks listened to the travelers' tales of these people, they remembered Christ's command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, "teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world"; and they wondered how they could ever carry the "Good News" to these rude people.

But the task exactly suited their courageous leader, and he organized a kind of army of monks and marched into the country of the Franks, fighting, not men, but their heathen customs. He destroyed their idols, and cut down their sacred trees.

He made some of the men of the Franks angry with him, instead of loving him and the Master of whom he was trying to teach them, but his absolute sincerity and enthusiasm and his bravery made a deep impression upon the tribe as a whole, and it is said that at his death more than two thousand followed him to his grave.

Martin is the first Messenger of our course who took the Message of Christ and the blessings of the Christian Church to people beyond the bounds of the Roman Empire.

Ulfilas, a Messenger to the Goths (310-381)

On the eastern frontier of the Roman Empire in the country near the Black Sea and north of the Danube River there was another of the Teutonic tribes called Goths. They were more civilized than the tribe of the Franks that

we have just studied, because in raids made in Asia Minor they had captured Christians and carried them home with them.

Ulfilas, born among the Goths, was a descendant of some of these early captives. His life and that of the Christian captives among the Goths was a very hard one. They were looked down upon because they were captives, and they were regarded with suspicion because of their religion. But this suspicion was constantly lessened because in their daily living they were good neighbors. In time many Goths became Christians, and Ulfilas became their leader, with the result that the pagan Goths hated the Christian Goths and persecuted them. We read that when a family became Christian, their house or tent would be set on fire; and in one town a fight took place between the two factions, and when the women and children took refuge in a small, rude church, it was set on fire and they died in the flames. Ulfilas realized that the best thing to do was to separate the Christian Goths from the pagan Goths. He made a journey to Constantinople and described the condition to the Emperor Constantine, with the result that Constantine gave him permission to bring his Christian Goths over the Danube and settle in the pastures below Mount Haemus. So pleased was the Emperor with the devotion of Ulfilas that he caused him to be made a bishop.

Ulfilas and his people lived a happy and peaceful life in their beautiful country. Here he had the opportunity to do a wonderful thing. He set himself to translate the Bible into the language of the Goths. There were two obstacles to overcome, one the fact that the Goths were such wild people that they had no real alphabet with letters for sounds, but only rude signs and symbols of things, and the other obstacle was the fact that it was thought irreverent to write the Word of God in any other language than Greek or Latin.

Regarding the first obstacle, he overcame it by writing an alphabet, and as to the second, he did not pay much attention to it; he knew that the Scriptures would help his people much more if they could read them in their own language. In his translation he left out the Book of Kings, because he was afraid that the story of war and battle would make his people more warlike and less peaceful.

Ulfilas has been known as "The Apostle to the Goths." They were the ancestors of the Germans, and the translation of the Bible made by Ulfilas into the rude language of his people became the foundation stone of the wealth of German religious literature that has helped to spread the Message throughout the last fifteen hundred years of the Church's life.

The Message Taken to Ireland

S. Patrick the Messenger (died about 465)

SECTION 7

March 17th each year helps to remind us of one of the greatest Messengers of the Church, S. Patrick. A great English writer has fitly said: "S. Patrick is a man never to be named without reverence."

It is easier to study his life than that of many other early Messengers because in his old age he wrote an account of some of his experiences entitled "Confession." He has told us a great many interesting things, but he failed to make clear to us the exact place where he was born. It was probably near the present Kilpatrick, between Glasgow and Dumbarton, about 387. His parents were Christians, and his grandfather was a priest in the old British Church.

This Scottish lad, when nearly sixteen, was captured by pirates and carried over to Ireland. There for six years he was obliged to work for a heathen master, taking care of swine. During these six years in the quiet of the fields he

thought a great deal. He compared the beautiful Christian lives that his people led at home with the pagan lives led by the people around him. The comparison aroused him, for he says of this hard period in his life, "This was for my good, because by this means I was reformed by the Lord."

When he escaped from captivity and returned home he could not forget the people with whom he had lived in Ireland. He tells us that he had a dream in which a voice said to him, "We beseech thee, holy youth, come and dwell among us." Soon the call to return to Ireland became so commanding that he resolved to prepare himself to go back to that country, and win the people to Christ.

As he looked about for some school where he could prepare himself to teach the people of Ireland Christ's message, he fixed on the Monastery of Martin of Tours. Leaving his home he went to France and there lived and caught the spirit that Martin had left with his followers.

After studying several years he felt ready to begin his work. He was consecrated "a bishop to the Irish," and crossed the water to the land where he was once a captive. First he sought out his old master, and gave him money to pay the debt created by his running away. The old man listened to his appeal to become a follower of Christ, but he was too proud to accept the teaching of his former slave.

At first S. Patrick had great difficulty. The heathen priests and princes opposed him, and he learned that only a year before a Christian teacher who had come from Rome was forced to go back. Nevertheless S. Patrick persevered, and with unusual tact and kindliness he won many friends and followers.

Once on his travels he reached Tara, the seat of a chieftain. On the evening of his arrival the pagans were to celebrate one of their heathen festivals, connected with fire worship. On that particular evening it was against the law for

any one to light a fire until the chieftain had lighted a blaze upon the royal hill. S. Patrick and his band, not aware of such a law, lighted their fire to prepare their evening meal. Very soon they were surrounded by an angry crowd, who dragged the unprotected travelers before the chieftain.

S. Patrick carefully explained that he had no desire to disobey the customs of the country, and by his wise and peaceful attitude he so attracted the attention of the chieftain that he was invited to preach the next day before the royal assembly.

One incident told of his sermon that day may be fact or it may be fancy; but it gives an interesting explanation for the use of the shamrock so universally associated with him.

"On Easter-day . . . he preached before the king and his nobles, and strove with the captious objections of the Wise men. It was then, probably when explaining the mystery of the Trinity, and when questioned as to the triple Personality of the One God, that he stooped and plucked a shamrock, and exhibited it as a symbol of the Catholic doctrine of the Triune God."

All through Ireland S. Patrick became famous for his pleasing manners and kind words. Men who had noble ambitions and high purposes began to seek him, desiring to know him and to live with him. So many came asking for instruction that he was obliged to organize schools and colleges. The fame of these spread not only through Scotland and England, but also to the continent.

The glory and success of S. Patrick's life and work was due to his constant emphasis on winning men to give up idolatry, and to try to live and think like Christ. From his schools heroes went to Belgium, Germany, Switzerland, and Italy, carrying S. Patrick's teaching and spirit. Even in Iceland there have been found relics and records of the presence of these Irish heroes, showing that neither distance nor

difficulty could stay them in their desire to spread the Message of Christ.

This is part of S. Patrick's Hymn, known as "S. Patrick's Breastplate," that he composed when he set forth to contend with heathenism at Tara.

"Christ as a light
Illumine and guide me!
Christ as a shield o'ershadow and cover me!
Christ be under me! Christ be over me!
Christ be beside me,
On left hand and right!
Christ be before me, Christ behind me, about me,
Christ, this day, be within and without me!
Christ, the lowly and meek,
Christ, the all-powerful, be
In the heart of each to whom I speak,
In the mouth of each who speaks to me
In all who draw near me
Or see me, or hear me!
Salvation dwells with the Lord,
Until Christ, the Omnipotent Word.
From generation to generation,
Grant us, O Lord, Thy grace and salvation!"

Three Early Messengers to Britain

S. Alban (about 300).
S. Ninian (about 395).
S. Columba (563-597).

SECTION 8

It has never been known exactly how the Message of Christ first came to the British Isles. Some think S. Paul reached there before his death. Roman soldiers under Agricola (78-84) without doubt brought news of Christ and His Life and Resurrection to the Britons, whom they had come to conquer. At a Council of the Church in 314, we know that three bishops from the Church in Britain attended.

But the winning of Britain was a long, hard task. Be-

tween the first and seventh centuries Britain was overrun by enemies, and her name of England to-day bears evidence to the settling upon her shores of pagan tribes whose fatherland was on the shores of the Baltic.

The bringing of Christianity to native Briton, to Angle, Saxon, Scot, and Pict conquerors extended over several hundred years, and many Messengers took Christ's Message in different ways to different tribes in different parts of the British Isles.

Three of these men whom the Christian Church has taken pride in honoring are: S. Alban, S. Ninian, and S. Columba.

S. Alban

S. Alban was a Roman soldier in Britain, born of noble parents. About the time that the Roman Emperor Diocletian gave his orders for another persecution of the Christians, the test of S. Alban's life came. A Christian priest named Amphibalus, flying from Roman officers, sought shelter in Alban's house. From this Christian teacher Alban received instruction, and so grateful was he for this that he insured the safe escape of his guest by exchanging clothes with him. When summoned before the Roman judge, charged with concealing a blasphemer of the Roman gods, he declared himself a convert to the despised religion, and refused to burn incense at the heathen altars. He was therefore sentenced to death and beheaded outside of the city. But his bravery and death caused so many others to profess the Christian faith that the Roman judges, with the connivance of the governor Constantius (father of Constantine), ceased to enforce the persecuting edicts. He was one of the last who in Britain suffered from Christian persecutions. A few years later, on the spot where he was killed, the Britons erected a church to his memory, and ever since that time successive structures have attracted pilgrimages from all over Christendom who

have come to honor Briton's soldier martyr. S. Alban was one who spread the Message more by his death than he could have by his life.

S. Ninian

The son of a Christian British chief, S. Ninian as a young man determined to fit himself to carry the teachings of Christ to the wild and violent race of Scots, who then lived in the lands between the Solway and the Clyde, and because of their raids were the terror of their neighbors on either side. He went to the Continent and studied at the school of Martin of Tours, and before his return to Britain was consecrated a bishop. About the year 400 he settled on the shores of Solway Firth. For over eight years he labored to win the fierce and barbarous Scots to the Christian faith. Although their homes were the rudest kind of huts, S. Ninian built a substantial church of white stone for their worship of God, and dedicated it to S. Martin. Stone was an unknown material for a building to these rude people, and it was the fame of this church which gave the name of Whithern (White House) to the locality. The people turned a deaf ear to S. Ninian's Message, and he was obliged to flee to Ireland, but the church that he had built remained, and was a powerful witness in later years in winning the people of Scotland to Christ. S. Ninian helped to spread the Message in Britain by his church building.

S. Columba

After the death of S. Patrick, about 465, the work of the Church in Ireland sadly declined. It was revived through the labors of a young man named Columba. He was the son of noble parents, and kinsmen of his ruled several parts of Ireland and Scotland.

Dean Hodges says: "The stories of the early life of Columba show that he was very fond of praying, of reading,

and of fighting." The first story about him illustrates this last quality. When people in those days wanted a book they had to buy, or borrow, or copy one. Columba copied a gospel book belonging to his neighbor. When it was done the neighbor claimed the copy. Columba was angry and deferred the matter to the king. He decided against Columba, saying that on the strength of the proverb "Mine is the calf that is born of my cow," the copy belonged to the owner of the book. Columba considered the decision unfair and instigated another king, his kinsman, to make war on the first king, and a bloody battle followed in which Columba's side won. But the bishops and abbots held a council to consider the conduct of Columba, and it was decided that he should be exiled from his native land until he had won from heathendom as many souls for Christ as the number slain in battle. Columba accepted this decree in a very penitent mood, and with twelve companions sailed away toward Scotland.

They landed on a small island called Iona, just south of the larger isle of Mull. This was given him by King Connell, a kinsman, for a religious settlement. "There a monastery was founded to which the whole of northern Scotland owes its first knowledge of Christianity. In every highland valley some hermit from Iona became a witness unto Christ, and even Ireland was not considered too long and dangerous a voyage for their little boats to make."

The words of its founder spoken a few hours before he died: "To this place, little and poor though it be, there shall come great honor, not only from Scottish kings and people, but from barbarous and foreign nations, and from the saints of other churches also," have been most literally fulfilled.

"The kings of Scotland were for many generations crowned by Columba and his successors at Iona, on the

stone which now forms part of the English coronation chair and when they died were buried on this holy isle."

Columba and his little band of followers spread the Message not only throughout the British Isles but far beyond.

Many monasteries both in Britain and Ireland trace their origin to Iona, and followers of Columba carried the "good news" they had learned many hundred miles, even into the continent of Europe.

Columba's life closed just at the time that Augustine landed from Rome at Kent in the south of England.

Early Women Messengers

S. Perpetua (203).
S. Catherine (307).
Queen Bertha (597)

SECTION 9

In all the ages of the Christian Church women have helped in the task committed by Christ to His followers of extending His kingdom. It was first to a woman that our Risen Lord said, "Go tell My disciples."

The New Testament contains several accounts of women who helped both our Lord and S. Paul in their Church work. Later, during the persecutions of the Christians, many women as well as men chose torture and death rather than to deny their faith in Christ.

S. Perpetua

One of these was Perpetua, a young woman of noble birth in Carthage. She was twenty-two and had an infant son. Her father, a pagan, was well along in years and deeply devoted to her. Her mother and brothers had become Christians. She and her slave girl were receiving Christian instruction when arrested under the Emperor's orders. Her father visited her daily in prison, and begged her for his sake

and for her child's sake to deny the Christian name. This added to her distress, but she continued steadfast, and in the arena was tossed and gored in the nets. This was in the year 203, and we have the narrative mostly in Perpetua's own words up to the eve of her martyrdom.

S. Catherine

S. Catherine of Alexandria is said to have lived about 307. Her father was half-brother to Constantine the Great. Of all the female saints, next to Mary Magdalene, S. Catherine is the most popular, particularly in England, where fifty-one churches are dedicated in her honor. From babyhood she was remarkable for her grace of mind and body, and the wonder of all who knew her. Her father, the King, died when she was fourteen, and left her the heiress of his kingdom. But she shut herself up in her palace, and devoted herself to the study of philosophy. The nobles of the country became discontented and desired her to marry. She refused unless they could find a prince excelling all others in wisdom, riches, and virtue. A holy hermit came to the young Queen, and revealed to her that the husband for whom she was intended was the King of Glory, the Lord of all power and might. She desired to behold her future bridegroom, and he showed her a picture of the Virgin Mary and her divine Son. Catherine desired Christian instruction from him. She forsook her books of philosophy and was baptized. In a dream she thought the Lord came and plighted his troth to her, putting a ring on her finger. From thenceforth Catherine separated herself from the world, and declared herself espoused to her heavenly Bridegroom. This led to her persecution under Maximin, and she was ordered outside of the city and there beheaded by the sword.

Queen Bertha

Queen Bertha, the daughter of the Frankish king of Paris, had married Ethelbert, king of the Jutes in Kent. She had grown up in her Frankish court under the Christian influences of teachers from the school of S. Martin of Tours, and had been baptized. Although King Ethelbert was a pagan, he acceded to her demands that as his wife she should be permitted to continue the exercise of the Christian religion. With her she brought teachers and a bishop as her spiritual adviser, and for her and her Christian followers the Church of Saint-Martin-in-the-Fields, near Canterbury, became their place of worship. This church had been built by the Britons in the time of the Roman occupation, but had since been desecrated by heathen worship. Queen Bertha had it restored.

In the spring of 597, when Augustine and his monks sent by Pope Gregory from Rome were passing through Gaul on their way to convert the Angles in Britain, they heard the news of this Christian Queen in Southern England, and made their way to her Kentish court.

These three women represent different types of women who, by the consecration of their womanhood to Christ's service, have carried forward the work of His Church in all ages.

S. Perpetua met the supreme test of consecration by placing allegiance to Christ above all earthly ties, however dear and sacred to her. That is, she could not be true to her relations as daughter and mother and deny Christ, therefore she bravely faced martyrdom.

S. Catherine typifies the consecration of all learning and the highest intellectual abilities of womanhood to the service of Christ.

Queen Bertha typifies a host of Christian women throughout the ages who, in loyal devotion to Christ in the

sphere of their own households as wives and mothers, have been the means of spreading Christ's Message to thousands. She also is a link in the chain of the spread of Christ's Message from S. Martin, the Apostle to the Franks, to S. Augustine, the Apostle to the English.

S. Augustine, a Messenger from Rome to England

(*In England 597-604*).

SECTION 10

After Constantine the governing power of the Roman Empire and of the Christian Church gradually changed places.

When Constantine moved the seat of government from Rome to Constantinople, the knell of the fall of the Roman Empire was struck. During the following centuries barbarians from the North overran the empire, and tribe contended with tribe. In 410 Rome recalled her legions from the British Isles for defence at the capital.

Toward the close of the sixth century the Christian Church had become an important factor in the government of the world. The people of Rome felt the need of a firm and brave man at the head of affairs, and they found such a man in the person of Gregory, the abbot of a monastery that he had established in Rome.

A beautiful story is told of this good priest. One day as he was walking in the market place he saw some beautiful slave children for sale. He asked who they were, and he was told that they were called Angles. As he looked on them he said they ought to be called angels, and taught of Christ and to sing Hallelujahs. The sight of these beautiful little children did not pass from Gregory's mind. He learned about their land and the pagan customs of their people, and he decided to go there and give his life to winning them for Christ.

After due preparation he started on the journey, but he had only proceeded three days when a body of Romans overtook him, and told him that he was so much beloved in Rome that the people would not consent to his leaving for the unknown land of Britain. They convinced him that Rome needed his guidance. He was obliged to return to the imperial city and be advanced to the position of Pope, the highest rank in the Church of Rome; but he could not forget the beautiful slave children.

One day Gregory called to him one of his best workers, a man named Augustine, and told him to go to the Britons in his stead and attempt to teach them of Christ. At first Augustine objected seriously to this errand. He said that the people were wild and that the land was unknown. But Gregory commanded Augustine's obedience, for it was an important commission. Augustine departed with forty monks to accompany him.

On his arrival in Britain Augustine was helped by three influences. First, as we saw in the previous section, the king of Britain had married Bertha, a Christian princess from Gaul. Bertha and her Christian teachers had been at the Kentish court some time when Augustine and his monks reached there. The second influence was the impression made by the processional and service of Augustine and his forty monks. When they went to meet the king they followed a crucifix of silver, and in the processional a beautiful picture of the Redeemer was borne aloft. As they marched along they chanted hymns for the salvation of the king and his people. Such a procession and service made a very favorable impression upon the king, and caused him and his people to listen to Augustine's words. The third influence that helped Augustine was the life led by him and his monks. The king and his people saw that they were not

warriors, not trouble makers, but that they gave themselves to prayer and fasting, and lived peaceably.

On Whit-Sunday, 597, King Ethelbert and his court were baptized. Augustine up to this time had been only an abbot. Now he went to Gaul and was consecrated "Bishop of the Angles." On the following Christmas Day he and his monks baptized 10,000 Britons. After this Augustine was made Archbishop of Canterbury.

King Ethelbert became a faithful supporter of Augustine in all his labors in the kingdom, and gave generously of his private substance for the rebuilding and restoration of the ruined British churches which abounded in Kent.

Augustine's mission was only partly fulfilled when he and his monks had succeeded in winning the king and many of the Kentish folk to give up their pagan religion, and to worship Christ.

He also had the problem of establishing relationship with the Christian bishops and clergy of the old British Church; for we must remember that when Augustine came to Britain there were already established in Ireland and in the northern part of Great Britain many Christian churches.

It was natural that representatives of the old British Church and of Augustine's Church should desire a meeting. In time such a meeting was arranged, but it turned out a most unfortunate one, for, while the two bodies of Christian priests found that they agreed as to the truth of the gospel and the importance of winning men to Christ, they found that they disagreed on many unimportant questions. They each celebrated a different day for Easter, and they discovered that Augustine's priests cut their hair on the top of the head, making what they called a tonsure, while the priests of Britain cut their hair above the forehead. Augustine demanded that the British priests change their customs and adopt the customs of his Church, and obey him. This they were not

ready to do. Therefore they agreed to separate and after a time meet again.

The representatives of the old British Church returned home, and discussed the questions with their leaders. They were very much impressed with the splendor of the Romans, and decided that they would yield obedience to Augustine after they had tested his Christianity. They said: "A true Christian is meek and lowly of heart. Such will be this man (Augustine) if he be a man of God. If he be haughty and ungentle, he is not of God, and we may disregard his words. Let the Roman arrive first at the next meeting. If on our approach he rises from his seat to receive us with meekness and humility, he is the servant of Christ, and we will obey him. If he despises us and remains seated, let us despise him."

When the second Synod opened Augustine sat, as they drew near, in unbending dignity. The Britons at once refused to obey his commands, and disclaimed him as their leader.

Augustine failed to follow the example of Christ and thus lost a great opportunity.

Two qualities are necessary for followers of Jesus Christ and leaders of men. They are: personal humility and the willingness to place the greater things of Christ's teaching first.

Augustine spread the teachings of Christ from Rome to the kingdom of Kent in Great Britain, and won king and courtiers and many thousand people to abandon paganism and accept Christian baptism; but he failed when the great test of his life came to deal with his Christian brothers in the spirit of his Master and to put the greater things of Christ's Kingdom first.

Boniface, the Messenger to the Germans

(*About 680-755*).

SECTION 11

The Messengers in this chapter begin and end with men who took Christ's Message to men of the great Teuton race, when they were barbarians in the forests of Europe. Over four hundred years pass between the labors of the different men but the foes of paganism they had to fight changed very little in that time.

In a Christian home in Devonshire, England, in the year 680, a boy was born, who was called Winfrid. In those days it was the custom for the clergy to visit the homes of the people and instruct the children. On one of these visits Winfrid was so impressed by the teaching he received that he determined to give his life to the service of Christ. He entered a monastery to be educated, and later became a monk.

From the travelers who stopped at his monastery he heard many stories of the wars among the savage tribes that lived in the forests of Germany. The ferocity of these people, their cruelty in war and their pagan customs of worship, so impressed him that he left his monastery and traveled to Rome, and there received the command of the Pope to go to Germany, and try to teach those savage people of Christ.

Crossing the Alps, he plunged into the forests, working his way through the unknown depths of those dark German woods, facing the fierce and war-loving barbarians. These savage men, while they loved to fight, and followed a wild, roving life, had no desire to harm the peace-loving and gentle man who had come to bring them the Message of the wonderful life of Christ. They listened to him and they enjoyed his preaching, but they found it very hard to give up the mysterious worship in their sacred groves of great oak

trees, and their custom of offering human sacrifices upon their huge stone altars.

In one of their sacred groves stood a gigantic and venerable oak tree which had for years been sacred to the worship of Thor, the god of thunder. Beneath its gloomy shade for centuries the most solemn acts of their religion had been performed. In vain Boniface preached to these people, and declared against the worship of this tree. But at last Boniface secured their consent to a trial between their ancient god and the God of Christ. The pagans assembled in a great multitude, and Boniface took an axe, and in the midst of their worship began to strike blow after blow at the base of the tree. The horrified people constantly expected that a bolt of thunder would fall upon Boniface. As no bolt descended and as Boniface continued to ply his axe, their faith in their god weakened, and when at last the great oak fell crashing and groaning to the ground they bowed before the superior power of the God of Boniface. With the wood secured from this old tree Boniface builded a little chapel, in which he might live and preach, and teach these people to worship Christ.

Early in his ministry he became known by the name of Boniface. In appearance he was a strong, earnest looking man whose brightness of eye and kindness of smile won men to him. He never destroyed except to build up. When he cut down the oak, he did it, not simply to show the Germans how vain was their worship, but to build from it a little church. He never frightened men into giving themselves to Christ, but always appealed to their hearts and their consciences, and made them realize that the best thing that they could do was to make Christ their leader.

Boniface worked in Germany a great many years. His death came upon the eve of Whitsunday, in 755, when he was seventy-four years of age. He had traveled to a tribe

that lived on the western coast of Germany in order that he might instruct, baptize, and confirm them. On the morning of Whitsunday a mob of armed barbarians fell upon him and his band. Some of his followers advised resistance, but realizing his age and the small number of his little band he replied: "The long expected day has come, and the time of our departure is at hand. Strengthen yourselves in the Lord, and He will redeem your souls. Fear not them that can kill the body, but cast the anchor of your hope on God, who will soon give you the everlasting reward of admission to His heavenly kingdom."

For many years there were kept in his monastery the shroud in which his body was brought from Germany, and a book entitled the *Advantages of Death*, which was stained with his blood because it was in his hand when he was killed.

The study of the life of Boniface brings to mind the life of S. Paul. Just as S. Paul traveled over the Roman world, so Boniface went over Germany.

Romans 10: 8-17 gives an excellent description of one who gives his life to winning the world for Christ. It describes not only S. Paul but also S. Boniface.* He is known as "the Apostle to the Germans" and gave his life to win this race to Christ.

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* Read Henry Van Dyke's *The First Christmas Tree.*

CHAPTER V.

The Church Carried to the Northlands

Anschar, the Messenger to Denmark and Sweden.

(Born 801—Died 865).

SECTION 12

Beyond the forests on the western coast of Germany, where Boniface met his death, was the country of Denmark, and across the sea from Denmark was Sweden. The man who took the Message to the Danes of Denmark and to the Swedes in Sweden was Anschar. Sometimes his name is spelled "Anscarius," or "Ansgar."

Anschar was born in a town not far from the present city of Amiens in France. His parents were Christians, possibly having received their teaching through the labors of Boniface. As a little boy he was greatly attached to his mother, and her death when he was five years old affected him deeply. As the years of his boyhood passed he missed her more and more. At times he would imagine her about him, at other times he would dream of her. One night in his sleep he fancied himself struggling through a miry bog, beyond which lay a beautiful meadow. On the meadow he saw a lady in rich attire surrounded by other ladies in white. Among them was his mother. He tried to reach her, but the mire clung to

his feet. Then the soft voice of the majestic lady asked, "My son, wouldst thou join thy mother?" He replied, "Most earnestly I wish it." "Then," replied the lady, "he who would come to us must leave these vanities which we abhor."

This dream decided his life. He entered a monastery and began to study. His studious habits soon made him noticed by his superiors, and as he developed patience and kindliness it was prophesied that he would do great things for Christ.

One day a messenger came from the Emperor asking Anschar to come to the palace. There he found, beside the king and court, King Harold of Jutland. Jutland was a part of Denmark. Harold had been visiting the Emperor and had been won to Christ, and now, as he was about to return to his kingdom, he desired to take back with him some brave Christian leader who would teach his people about Christianity. The Emperor selected the monk Anschar, and without hesitation he accepted the call as from God and prepared for his journey.

On arriving in Denmark his first step was to found a school, that the children might be taught to be followers of Christ. After the school was prepared, no children came. In order to have scholars Anschar was obliged to do what they did in China a few years ago. He had to buy children from their parents and slave children from their owners, and take them to his school and teach them. This was the foundation of the Christian Church in Denmark. Anschar worked two years in Denmark, then some of his party sickened and wanted to return. Open rebellion against Harold the king had broken out and both he and Anschar with his followers were obliged to leave the country.

Sick and disheartened, Anschar returned to his monastery, but he had no sooner arrived than he was again summoned to the palace, and received a message that gladdened

his heart. The Emperor told him that he had a letter from King Biorn of Sweden, saying that there were in Sweden many Christians who had been taken captives by Swedish pirates. So deeply did the lives of these captives impress the people of Sweden, that they wanted some good teacher to come to instruct them in the way of Christ. Anschar immediately accepted the task, and set sail for Sweden. On his way his vessel was overtaken by pirates; everything he had was plundered, and he and his party were set ashore. His companions were discouraged and urged him to return, but Anschar replied: "What may happen to me is in the hands of God, but I have made up my mind not to return until I discover whether it is God's will that the Gospel shall be published in this land."

Without knowing the language, with no provisions, they struggled over mountains, through swamps and across rivers until after much hardship they reached the royal court of the king. The court was a rude sort of place, but the king was earnest at heart. Anschar stayed some time and taught many nobles of Christ and established schools and churches.

Returning to the Emperor, Anschar reported his success and was elevated to the position of Archbishop of the North, by the Pope, with a center at Hamburg, near the borderland of Denmark. This became a great Christian community, from which went forth into the neighboring country of Denmark many men with the spirit of Anschar. But in the midst of their success the Christian king Harold died, and Eric, who followed him, was bitterly opposed to Christ. He gathered together an army of fierce men, and came down and destroyed Hamburg, compelling Anschar and his faithful followers to flee. It is said that as Anschar watched his buildings burn he said, "The Lord gave and the Lord has taken away; blessed be the name of the Lord."

But Eric's triumph was not to last. He soon died, and

the next king made possible Anschar's return, and the work of winning men to Christianity was re-established with greater power.

Anschar died at Bremen when he was sixty-four. His self-denial and his years of hardship in travel and work had weakened his body, but his strong, courageous spirit had made him very successful in taking the Message of Christ to men of the Northland.

Three Christian Kings as Messengers to Norway and Leif Ericson a Messenger from Norway to Iceland and Greenland

(*934-1034*).

SECTION 13

When S. Paul and the Apostles started on their mission of spreading the Message of Christ's love and desire that all men everywhere should learn to know and serve the Heavenly Father, they found the poor and suffering people the most ready to receive their Message. The majority of the rulers and of the wealthy class were not anxious to change their pagan customs, or to meet the tests which Christianity presented.

But gradually we have traced the growth and extension of this Message through the centuries, and have seen the Christians increasing in power until, from a few persecuted Jews, we have seen them, after Constantine, rulers of the affairs of the empire.

Century by century their numbers increased, and their power grew. After the first four hundred years the Messengers usually sought to win first the king or ruler of the people to whom they went. Then they devoted their energies to the king's household and his nobles or followers, and finally to the people. It was the age of feudalism, and the word of the king or feudal lord was the law to the common people. The work of Anschar, Augustine, and S. Patrick developed along this line.

As tribal life and strife gave place to some unified form of government, a king or ruler directed the affairs of the people. If this ruler was a Christian, churches replaced heathen temples, and schools led the way from barbarism to civilization.

We have seen this change taking place over the continent of Europe from the year 52, until, in the middle of the ninth century, it reached the people in the Northlands of Denmark and Sweden.

It came to Norway later than to the other European nations. There were several reasons for this. One was that the people of Norway continued in separate tribes for more than two hundred years after the Danes and Swedes had accepted a unified form of government. We have only legends of Norway until about 860, when Harold, the Fair Haired, subdued the petty kings or jarls of Norway, and united the tribes into a nation. Several of these jarls rather than remain in the homeland, under the rule of another, gave up their lands and homes and went with their families to different parts of Europe. Some of the strongest of them went to Iceland. Many of them sailed the seas from north to south and east to west in their Viking ships.

These strong, fearless, rugged Northmen learned many things in their extensive travels. Wherever they went on the continent of Europe, they saw a life that differed from their home life. They saw schools and churches, and that neither Odin nor Thor was worshipped, but instead the "White Christ" of the Christians.

The Northman has always been keen to appreciate the best in everything, and those who traveled soon learned to appreciate and value the Christians' God. Some of them returned to the homeland, and took Christian teachers with them to instruct their friends and families. The youth of the royal household and the young nobles of the land were gen-

erally sent to England or Denmark to be educated. There many of them were instructed in the Christian faith and baptized, and then returned home to rule.

Christianity was introduced into Norway by the efforts of three Christian kings who came to the throne during the century between 934 and 1034.

They had all been baptized and instructed in Christianity abroad and valued it; they all tried first to win their countrymen to themselves, and then to their accepted religion. In the case of two, Christianity was enforced by craft or by might. The third was slain in a battle waged between the followers of Odin and the followers of the "White Christ." But about a year after the death of Olaf the people began to count him a saint, and Christian teachers brought by him from England and scattered throughout the kingdom succeeded in practically overthrowing idolatry among the Northmen, and firmly establishing Christianity.

The Vikings were quick to give what they had received, and as the Norwegians who had gone to live in Iceland were in frequent communication with their mother country, the Christian King Olaf made special efforts to introduce Christianity there. He sent his own chaplain to them. Although he met some opposition, nevertheless in the year 1000 the Allthing of Iceland, after serious discussion, voted to adopt Christianity as the religion of the island.

From Iceland, Greenland was discovered and colonized in 985. Eric the Red, banished from Iceland, sailed away to those desolate shores, and hoping to encourage other colonists to follow him he named the land Greenland. He and his associates were pagans, but his son Leif, afterward called "Leif the Lucky," having remained with his father sixteen years, determined to visit the king of Norway, and with a few companions sailed away.

When he landed he went at once to the king's palace.

King Olaf expounded to him the Christian faith as he did to other heathen men who came to visit him. It proved easy for the king to win Leif, and he and all his shipmates were accordingly baptized. Leif spent the winter in Norway and then set sail for home with the king's commission to take the Message of Christ to Greenland. Leif had a rough voyage, and came upon lands of which he previously had no knowledge. These lands proved to be the coast of New England. Thus the first discoverer of the continent of North America was a Viking bound on an errand from the king of Norway to win the people of Greenland to Christ. On the Back Bay boulevard in Boston stands a statue of Leif Ericson. The bold youthful figure proclaims that the first European to touch these shores was a Messenger of Christ.

Before he reached Greenland in the year 1000 he found a very Christian deed to do. He came upon several men on a wreck, and took them home with him. When he landed, he was well received, and soon proclaimed Christianity as the king commanded him. His father was slow in accepting a new religion, but in the end the colony was won to Christianity. A church was started and continued for over four hundred years with a line of bishops of whom seventeen are known. But this colony of Christians was destroyed in 1409, and to this day the eastern shore of Greenland is mainly a desolate, icy solitude.

Otto, Bishop of Bamberg, Germany, the Messenger to Pomerania

(*About 1125-1139*).

SECTION 14

The country that borders on the southeastern portion of the Baltic Sea is known as Pomerania. For a land abounding in dark forests it was in the early days a well-populated

section. The people who lived there were greatly devoted to crude and curious idols, and these idols were served by highly organized companies of priests who exercised great power over all the people, and even over the rulers. Before the twelfth century Christianity had been made known to these superstitious people, but it had come to them in such a way that they had cause to hate it. A great many years before, the Christian duke of Poland had forced many of them at the point of the sword to renounce their idols and be baptized. Again somewhat later a very zealous and pious monk by the name of Bernard had made an attempt to win these fierce people to Christ. Bernard belonged to one of the orders of monks that believed in poverty, and when he appeared before the Pomeranians in the garb of a beggar, with bare feet and torn gown, he failed to impress them. They would not believe that he was a Messenger from a great and almighty God. They said that the Lord of the world, glorious in power and rich in all resources, would not send as His Messenger a man in such a garb and without even shoes to his feet. They called him a beggar and said that he came to ask them for help.

These two unsuccessful attempts to win the people of Pomerania to Christ had made them despise Christianity.

The monk Bernard and the Christian duke of Poland were sincere in their motive but unwise in their method of presenting Christ's Message to these people. When Bernard returned from his unsuccessful mission he met a man who had all his zeal but greater wisdom. This man was Otto, a courageous and earnest bishop of the Church. About the year 1125 he listened to the monk's story, and when urged by him and the Christian duke of Poland to undertake the winning of the Pomeranians he gave himself to the task. His method was quite different from that of Bernard and the duke of Poland. He took with him his own chaplain and several

other clergymen, besides servants and an imposing guard of soldiers and envoys from the duke. He took also beautiful vestments and costly clothing and wonderful presents for the princes of Pomerania. His great desire was to make them realize that he came not to get anything, but to give them something.

It would be interesting to follow this bishop and his party as they made their journey through the thick forests, making roads for their wagons, building bridges over streams, and again and again risking their lives in meeting armed bands of savages whose loud voices and flashing knives caused them alarm. The first large town that Otto entered he won by his attractive personal appeal. They recognized that they had before them no beggar, but a rich and powerful officer of a higher court. When Otto entered in his episcopal robes they did not turn from him or refuse to hear him, but they listened while he addressed them. In a kindly tone he told the object of his coming, that it was for their happiness and for their joy that he had endured a long and weary march. He told them how he hoped to help them to know God as the Creator of the world, and Jesus Christ His Son. After three weeks' residence in this city, seven thousand persons were baptized. In the town where the monk Bernard was repulsed he was refused admittance, but they told him that they would abide by the decision of a neighboring town, which was the wealthiest and most important in Pomerania. In this great town Otto was received with indifference. They said to him, "We are well content with our present religion. Keep your own faith for yourself and meddle not with us." This repulse did not dishearten Otto. He settled in the town and month after month astonished the heathen people by his good works. Those who were poor he relieved; he visited the sick and brought them medicine and food. He made journeys to foreign tribes and bought the

children and wives and husbands who had been captured and restored them to their families. He did little public preaching but a great many Christlike deeds. Soon the very people who had refused to hear him listened to him gladly, and in the end this wealthiest and largest town of Pomerania was won to Christ.

During his stay in this town two young men, sons of the richest family, were attracted to Otto's house. Their frequent visits led them to see the beauty and strength of Otto's character, and one day they gladdened his heart by asking for baptism, saying that they had decided to become soldiers and servants of Christ.

Soon the news of their acceptance of Christ spread through the town, and their mother sent word that she was coming to Otto to claim her sons. A great crowd gathered around Otto's house, expecting that the mother would come in anger and bring with her those who would carry away her sons by force. When she appeared, Otto, surrounded by his clergy and followed by the two sons, came out to meet her. Then a surprise came to all. Instead of condemning Otto and using force on her sons, she fell at their feet, and confessed that many years before, when she had been carried captive into another land, she had heard of the Gospel of Christ and had given herself to it. Since her return she had never proclaimed her position, because she feared her heathen husband and neighbors. With her arms around her sons she joyously cried, "Thou knowest, my Lord Jesus, that I have never ceased for many years to pray for them and to beseech Thee that Thou wouldst do for them what Thou hast done for me," and then turning to Otto she said, "If you will only stay here you will gain a large church for the Lord; be not wearied in waiting long, and take my case as an example for encouragement in your work."

This event had a wonderful effect upon the people.

Even the governor of the town not only accepted Christ but gave freedom to all his slaves and released those who were in debt to him.

Otto's actions spoke louder than his preaching, and by his judgment and tact he succeeded in taking Christ's Message to the Pomeranians.

The Story of the Russian Church

SECTION 15

Queen Olga and Vladimir, Messengers to Russia (From about 955-988).

The story of the growth of the Russian nation and its acceptance of Christ is one of the most interesting and wonderful stories in history. That great land, with its mountains and rivers, was very early covered by innumerable tribes of fierce, warlike people. Inter-tribal war was the one occupation. In 862 A. D., the leaders of the strongest tribes, realizing that they could not get along together, agreed to invite a powerful Scandinavian Viking, Rurik by name, to become their king.

Rurik accepted the invitation, and early we find him laying down a national policy, which has been the ambition of the Russians throughout their history. His policy included the taking of Constantinople in the west, and the possession of the sea coast line in the east.

The first person to note who tried to bring Christ's Message to the Russians was a woman. In 955 Queen Olga, the mother of one of the kings who succeeded Rurik, made a long visit to Constantinople. She was there deeply impressed by the stately service in the wonderful church of S. Sophia, originally built by the Emperor Constantine in 325. The love of goodness and helpfulness of the Chris-

tians impressed her even more. Before she returned to Russia, she was baptized. She tried to influence her son, the king, but without success. He died in battle, a fierce and headstrong prince. But Queen Olga opened the way for Christianity in Russia because her teaching and the stories of her visit at the beautiful church in Constantinople made a deep impression on her young grandson, Vladimir.

No sooner had Vladimir taken the throne than ambassadors appeared at his court from Rome and Constantinople, and urged him to follow the example of other nations, and give up his idols and become a soldier and servant of Christ. After considering their appeals, he adopted the policy of sending two embassies, one to Rome and the other to Constantinople, with the commission to look into the Christianity of these two cities and to report to him. "When the Messengers returned, those who came from Rome were not pleased. The dirt and untidiness of the services and churches did not impress the men favorably. Those who came from Constantinople, on the other hand, were overcome with wonder and admiration. They had witnessed in the great church of Sancta Sophia one of the most solemn and impressive ceremonies of the Greek Church. The white-robed choir had seemed to them like a vision of angels, and the music of the chants which rose and lost itself in the height of the great dome had seemed to them nothing less than the music of Heaven." (*Jarvis.*) It is said that when the embassy from Constantinople made its report the nobles of the court were deeply impressed, and when asked by Vladimir for their opinion they urged upon him the acceptance of the wonderful religion of Constantinople. They enforced their advice to him by saying that his grandmother, Olga, who was the best and wisest of women, would not have embraced the religion of Constantinople had she not been convinced of its value. The end of all this was that Vladimir was baptized and be-

came the first Christian king of Russia. Soon after he sought in marriage the hand of Anna, the sister of the emperor of Constantinople.

A great change took place in Vladimir's life. All the fierceness that he had shown in war was now directed against idol-worship. It is said that one great idol which had been worshipped for years by the people he ordered to be dragged from its temple, scourged through the streets by his horsemen and cast into the river. He issued a royal proclamation for all his people to assemble at the river to be baptized. "So the vast crowds went down into the water, some swimming, some wading up to the neck, some carrying their children in their arms, and were all buried in a wholesale baptism to rise a christened, if not a Christian nation."

Throughout the length and breadth of his kingdom Vladimir commanded that Christianity be made the state religion.

This has been a great misfortune for Russia. Christ said, "Take My yoke upon you"; Christ never intended that His yoke should be laid forcibly upon any of God's children. The success of Christianity rests in its being freely accepted. But a wonderful movement is taking place in Russia. For years priests and bishops have been ordained to Christ, churches and magnificent cathedrals have been built, children have been baptized, and to-day the spirit of Christ is working in the nation. It is like the bursting of the seed. The life is there; it will outgrow and discard the husk. Out of the old Russia will rise a new Russia. Out of the Russia forced to Christ will come a Russia won to Christ.

CHAPTER VI

World Changes a Thousand Years After Christ. The Crusades.

The Message Spread a Thousand Years After Christ by the Crusades and World Changes

SECTION 16

During the first thousand years after Christ, His Messengers had not traveled far beyond the present continent of Europe.

During the second thousand years, the Message has been taken to the lands of India, Africa, the Islands of the Sea, the two Americas of the Western Hemisphere, and to China and Japan.

One great event in the world's history was largely instrumental in thrusting the Messengers out from the known lands of Europe to the unknown world beyond, in both the Eastern and Western Hemispheres.

That event was the movement of the Crusades, which commenced in the eleventh century and lasted over two hundred years.

To understand how the Crusades so influenced the spread of Christ's Message we need to recall two conditions which led up to the Crusades and two which resulted from them.

The Christian Church had become divided into the Western Church with its center of power at Rome and the Eastern Church with the center of its power at Constantinople.

The Western Church after Constantine gained a position of great temporal power over the people and even over their rulers. She became strong as the organization of the Roman Empire grew weaker and weaker. Finally the barbarian hordes from the North overthrew the Empire and Charlemagne, King of the Franks in 768, became in 800 Emperor and acquired vast powers. During the following years, the power of the Pope, also, exceeded that of any king or emperor. Both Church and Empire suffered from a life of too much luxury and power.

Near the close of the eleventh century this life of excess led to a mighty wave of religious penitence which swept over Western Christendom, and everywhere people were asking, "What must I do to be saved?" One of the favorite answers was, "Make a pilgrimage to Jerusalem and kneel at the Holy Sepulchre."

During the years that these changes were taking place in the Western Church the Eastern Church had lost in glory and power.

Between 620 and 750 the Mohammedan conquerors poured forth from Arabia over Asia and Africa, like a stream of devouring fire. "To those whom they conquered they offered their religion, tribute, or the sword. Persia, Palestine, Syria, Africa, and Spain succumbed. In Jerusalem, on the site of Solomon's Temple, a mosque was built." Under this influence the Eastern Church had become fettered and benumbed.

When the Christian pilgrims from Europe came to the Holy Land to kneel at the Holy Sepulchre, they found the Eastern Christians weak and suffering. The Mohammedans

received them with hostility, and not only laughed at them for worshipping a God who was crucified, but robbed them and beat them.

Among the Christian pilgrims who went to Palestine at this time was a monk known as "Peter the Hermit." To him Symeon, the Patriarch of the Christians at Jerusalem in 1093, appealed. He commissioned him to ask help from the Western Church.

Peter the Hermit returned and related all his experiences to the Pope, who commissioned Peter to stir up the people to deliver the Holy Sepulchre. All over the country he went with an emaciated countenance and flashing eye, his head bare, his feet naked, and wearing a coarse garment bound with a girdle of cord, telling his burning tale of the inflictions endured by the pilgrims. At a council of the Church, the Pope addressed the assembly with great passion. He called upon every one to deny himself and take up the cross. He told them that all their sins would be forgiven and salvation theirs, if only they would free the Holy Land from the hands of infidels. Thousands knelt and had the red silk cross fastened on their shoulders, signifying that they took up arms for the cross of Christ. They were called Crusaders from an old French word derived from *croix*, a cross.

A religious enthusiasm was kindled which spread like a contagion among all classes of people. The order of society was profoundly disturbed. Landowners sold or pledged their lands and artizans their tools, and those who had nothing to sell begged, to raise money for their equipment and expenses. Everyone who had the cross fastened to his shoulder was taken under the protection of the Church. The monk left his cloister, the servant his master, and women put on men's dress and joined "the army."

The people were impatient of any delay and before the

military leaders could drill, or equip, or properly provide for the movement of such a multitude of people, Peter the Hermit at the head of a vast crowd set out for Constantinople. With nothing but their enthusiasm, without arms or money, men, women, and children, the old and the infirm formed a pitiful band of pilgrims who straggled across Europe. The majority died by the way, and the small remnant who reached the East were completely defeated in their first battle with the Turks near Nicæa.

The more organized army of the Crusaders under the leadership of Godfrey of Bouillon met with better success, and for eighty-eight years Palestine was in the hands of the Crusaders and Christian kings ruled in Jerusalem.

This situation was only temporary, however. Disagreement with the Eastern Christians, dissensions among themselves, and the numbers and power of their Mohammedan foes, weakened and ruined their success.

In 1212 occurred the *"Children's Crusade," perhaps the most pitiful and tragic of all the attempts of Christians to redeem the Holy Sepulchre from the infidels. This Crusade was led by two boy leaders whose names have come down to us through the ages; one was Stephen, the leader of the French children, the other was Nicholas, who at the head of twenty thousand German children left Cologne on a July morning in 1212, singing as they marched away: "We go to get the cross beyond the sea, and to baptize the Moslem infidels."

A religious mania so strong that it overcame all obstacles swept over the cities and villages of France and Germany. "All the children united in singing exultingly 'Long enough have you, knights and warriors, so boastful and so honored, been making your fruitless attempts to rescue the tomb of

* For a full account of this, see *The Children's Crusade*, by George Zabriskie Gray. Houghton Mifflin Co., Boston and New York.

Christ! God can wait no longer! He is tired of your vain, puny efforts! Stand back and let us, whom you despise, carry out His commission! He who calls can insure the victory and we will show you what children can do!' "

During the spring and early summer of 1212, three different bands of children, numbering all together over one hundred thousand, left their homes to journey on foot to Palestine. In that company were children from the castle and the baron's hall, marching side by side with peasant child and shepherd lad.

The tragic fate of this misguided band of Europe's young life was pitiful defeat.

A few deserted and returned to their homes, but the majority died on the march, by river bank and mountain side. A large number of those who sailed from Marseilles were shipwrecked, and a little remnant, who really reached Palestine, died there in slavery or martyrdom.

There were in all seven Crusades, lasting from 1096 to 1291. The Christians lost their last possession in the Holy Land, and the Holy Sepulchre still remains in the hands of the Moslems.

But in spite of the defeat of purpose the Crusades resulted in a great extension of Christ's Message. This was principally brought about along two lines, namely; travel increased, men's minds broadened and became more active.

The Crusades had sent thousands of men from all parts of Europe over the roads to Jerusalem. They brought back from their journeyings new products, and merchants soon discovered that the East contained many treasures for which the West was willing to pay profitable prices. Men learned to travel; they mixed with other kinds of men, their minds broadened, and because of this, during the next two and three hundred years, the world made great advancement.

This was the period of the wonderful discoveries of gunpowder, the compass, printing, and vast new lands.

Each one of these discoveries helped in extending Christ's Message through the Church and civilization. Gunpowder made it possible for the traveler to go unattended on long journeys with only his gun for protection against wild beasts or robbers. The compass made men less fearful about going to sea. The ships no longer clung to the shore for fear of being lost if they put out to sea.

The discoveries of new lands naturally followed the use of these two inventions. Wealth and opportunities for adventure and service increased steadily. The printing press came and increased man's ability to exchange his thoughts and the record of his achievements with other men.

Nearly fifteen hundred years had passed since the disciples had received their commission to teach all nations. The remaining stories of this book will follow the Message as bishops, priests, and laymen have carried it to men of every race and nation in the world to-day.

CHAPTER VII

The Church Carried to India.

The Message Spread by the Church Carried to India

Early Christian Messenger: Christian Frederick Schwartz (In India from 1750-1798).

SECTION 17

The land which the Crusaders, travelers, and traders found the most interesting and valuable was India. Spices, silks, and many new kinds of food were abundant there, and when the people of Europe once learned of them the demand for these luxuries became great. But the overland routes from Europe to India and farther East were long and attended with great dangers, therefore every merchant and adventurer sought eagerly for a new route to India.

Among these adventurers was a bold Portuguese sailor who, in following down the coast of Africa, to his great surprise and delight, found that he had reached the much-desired land of India.

With the discovery of this water route to India many ships began to ply back and forth between the Mediterranean world and this wealthy country. Besides traders and adventurers there were men who went in these ships to take the

Message of Christ to the people of India. They were surprised to find that there were already Christians in that country. Just as Augustine had found Christianity in Britain, so these men found that many years before somebody, we do not know who it was, had brought the knowledge of Christ to this land. It is said that the Apostle Thomas was the first Messenger of Christ to India, but of that we have no reliable evidence. We do know that when Boniface was working in Germany there must have been a well-organized Christian Church in India, for many years ago, when they were digging in Madras, they unearthed a wonderful altar slab which had on it a cross and a dove, and the inscription told that this slab was used in the seventh century.

But although some Christians were found in India in the later days of the fifteenth century, their Christianity was not true to the best in Christ's Message; they had many false customs. There were not many Christian communities and they were far apart.

On the other hand, these early Christian Messengers found all over India thousands of Hindus devoted to curious forms of idolatry and strange, mysterious religious customs that demanded terrible things of the worshippers. Parents considered that they would gain great happiness in the future if they would sacrifice their new-born babies by throwing them into the river Ganges. Little boys and girls, before they were old enough to think for themselves, were betrothed to each other, and when a man died all his personal effects, and his slaves, and his wife, were burned with his body. The idols that they worshipped were kept in great temples and were most horrible and revolting in form and appearance. But in spite of these false religious customs and so much idolatry some of the people were not antagonistic to Christianity, and they listened respectfully to those teach-

ers who came to them after the middle of the eighteenth century.

Among the many who have given their lives to the winning of India we shall study only three.

The first one is Christian Frederick Schwartz, who was born in Germany in 1726.

The Holy Spirit had been working through Christ's Church in several different ways in Schwartz's life. Some of these Church influences were:

1. When he was an infant his mother on her death-bed, in the presence of a minister and his father, dedicated him to God's service.
2. A short time before he was graduated from college, a friend had returned from a Danish Church Mission in India and was working to translate the New Testament into the language of the people he had been working with in Southern India.
3. Because of his ability in learning languages one of his college professors advised him to go as a Messenger to India.
4. Some people of the Church in England through the "Society for Promoting Christian Knowledge" gave money to make it possible for him to continue his work for Christ and His Church in India.

When he was graduated from college he asked his father's permission to start for India. His father hesitated because Christian had just reached the age when he could be a help at home. For three days the father meditated and prayed, his desire to have him stay at home conflicting strongly with the desire expressed by the boy's mother at her death. At the end of that time the father went to Christian and told him that he had made his decision, and that from now on he was to "forget his own country and his father's house and

go forth in the name of the Lord to win many souls to Christ."

In 1750 Schwartz arrived at Tranquebar on the south-east coast of India. This was then a Danish possession and Schwartz was supported by a Danish Mission. After a while the Danish funds failed and the Church of England had to support the German Missionaries. The Society for the Propagation of the Gospel could not do that at the time, because the missionaries were not working in British territory, so the S. P. C. K. provided most of the money, and did so for a hundred years.*

Within four months he had mastered the language, and had discovered many of the reasons for the strange customs of the people. This gave him the ability to preach intelligently and entertainingly. He went on foot through the surrounding country villages and talked and reasoned with the people, and even with the priests in their own pagodas. His life was like the Apostles in its simplicity. A little rice and a few vegetables were his daily food, and his dark clothes were often well worn and old-fashioned. He cared nothing for personal luxuries, but gave his whole time to the people, and spent each year for his religious work nearly all of the five hundred dollars which were given him for acting as chaplain to the British garrison.

In twelve years it is recorded that he won 1,236 to baptism, built a church that would accommodate 2,000 people, and an orphan asylum. Besides his great devotion to winning souls to Christ, he showed much shrewd judgment and such thruthfulness that not only the common people loved and trusted him, but even the governing rajah and the military and political leaders of the British Empire looked to him for advice and counsel. At one time when the British were trying to negotiate a treaty, the rajah said to them: "Do not

* "The Story of Church Missions," by Eugene Stock, page 21.

send to me any of your agents, for I do not trust their word, but if you wish me to listen to your proposals, send to me the missionary of whose character I have heard so much from every one. Him I will receive. Send me the Christian!"

Amidst one of the wars a fierce native leader issued this order: "Permit the venerable father Schwartz to pass unhindered and show him respect and kindness, for he is a holy man and means no harm to my government."

By his wisdom and power, not only did the natives in the churches hear his voice, but those who dwelt in marble halls and gorgeous palaces felt his power, and if they did not accept, they at least heard his message.

Schwartz died in India at the age of seventy-two, and to-day a slab over his grave marks his last resting place. The slab was placed there by an orphan Hindu prince committed by his father to Schwartz's care, and later with Hindu money a beautiful monument was erected to his memory. During his lifetime he baptized about 7,000 persons and when he died he said that the work of winning the world to Christ was "the most honorable and blessed service in which any human being can be employed in this world." He had taken Christ's Message to Englishmen, Hindus, and Mohammedans.

The Message Spread by a Christian Educator in India

William Carey (1761-1834)

SECTION 18

The second of our three Messengers to India is William Carey.

As a boy William Carey was considered queer. He liked to be very much by himself, he was fond of flowers, and studied the habits of insects and birds. At first he lived on

a farm in Northamptonshire, England, but when he was fourteen he left home and went to Hackleton where he learned to make shoes.

When about eighteen this young shoemaker heard the Rev. Thomas Scott, a Church of England clergyman, preach a sermon that decided him to study and enter the ministry. After study and preparation he was ordained at the age of twenty-six in a Baptist church at Moulton.

As a minister he did not receive enough money to support himself and his family, and he was obliged to take up the work of his trade. As S. Paul in the early days worked at his trade of tent-making, so William Carey repaired and made shoes while he continued his studies. This minister worked and studied in a shop bearing a cobbler's sign. On the wall was a great map of the world, and on the bench was a rough globe made of leathern scraps and covered with the outlines of the continents of the world. In front of him as he worked stood a stool and on it were Hebrew, Greek, and Latin books which he diligently studied with his eyes while his fingers plied his trade.

Two books made a great impression upon Carey. One was the Bible and the other was the *Voyages of Captain Cook*. In the latter he learned of strange countries and their peoples, uncivilized, untaught, and without the knowledge of Christ.

A great ambition came to him to go to these people and tell them of Christ, and when he spoke of it in a meeting of ministers they rebuked him and said: "When the Lord wants to convert the heathen He will do it without your help or mine." This rebuke did not discourage Carey, for soon after he wrote a pamphlet in which he said it was the Church's duty to win the heathen to Christ. This pamphlet attracted so much attention that he was asked to preach before another meeting of ministers in Nottingham. He took

his text from Isaiah 54: 2-3, and there were two divisions in his sermon. These were: "Expect great things from God"; "Attempt great things for God." Because of this sermon a few of the ministers bound themselves together into a society, and subscribed some money toward sending the gospel to heathen people.

Later on at one of the meetings of this society, a surgeon who had lived in India told of India's need. He said: "There is a gold mine in India, but it seems almost as deep as the center of the earth. Who will venture to explore it?" Carey immediately replied, "I will go down, but remember, you must hold the ropes."

Within a few months Mr. Carey and his family with the same surgeon arrived in India. This was in 1793. Instead of having people ready to meet him and help him in his work, the English commercial merchants, called the East India Company, opposed his coming and tried to hinder him in his work. It was Carey's belief that a missionary should be self-supporting, so he had refused to take a salary from the society in England, and the first few months in India were very hard for him and for his family. He tried to find some occupation to earn a living, but could not, and they suffered from hunger and sickness in Calcutta and in the tiger swamps east of Calcutta.

Aften seven months he was overjoyed by securing the position of superintendent in an indigo factory. In this position he worked five years. He had five hundred workmen under his direction, and this gave him a splendid opportunity to study the people and to influence their lives. The indigo factory operated only during the rainy season. During the pleasant weather he traveled through all the surrounding districts preaching to many. During these years he perfected himself in the language and translated the New Testament into Bengali. He set up a printing press. All

this was done with the money which he earned by his own labor.

All the studying that Carey did while he was superintendent made him known as a great scholar, and one day he was asked to become the professor of languages in the government college of Fort William at Calcutta. This position paid him $7,500 a year and gave him the opportunity to influence the young men from England who came out to be the rulers of India. It also made it possible for him to carry on more effectively his mission work for the native people. Here he worked for thirty years, and until within four years of his death he took only two hundred dollars of his annual salary for his family's support, and gave all the rest for the publishing of Bibles and the building of churches, schools, and hospitals.

His literary labors were enormous, and invaluable. He translated the Bible, in whole or in part, into many of the dialects of India, and opened the Scriptures to over three hundred million human beings, but Mr. Carey will be remembered not only as the man who translated the Bible for India, but also as the man through whose influence two terrible idolatrous customs were abolished.

In 1801 he secured the passage of a law which prevented mothers from sacrificing their children by throwing them into the Ganges River, and for years he labored for the abolition of the inhuman "suttee", the burning of widows on the funeral pyre of their husbands. At last in 1829 the government sent him for translation the proclamation putting a stop to it. It arrived on a Sunday. He sent another man into the pulpit to preach, and finished the translation by sunset. He said: "The delay of an hour may mean the sacrifice of many a widow."

At the age of seventy-three, in the year 1834, William Carey died in India, where he had worked for over forty

years. His life in India was devoted largely to educational work, for two peoples—Englishmen and natives. He aimed to bring out the best in the young Englishmen who came out to India as soldiers, merchants, and rulers. He also realized that it was only through the training of a native ministry that the millions of India would be won to Christ.

The foundation which he so well laid in northern India has been built upon by others, and the example which he set has been followed by many soldiers and servants of Christ.

He was the first Englishman to be sent out by a Society of Christian people as a Messenger to a foreign People, and he will always be remembered as the "Father and Founder of Modern Missions."

The Message Spread by a Church of England Bishop in India

Bishop Reginald Heber
Born 1783—Died 1826

SECTION 19

Since the day when our Lord walked by the Sea of Galilee and called two fishermen, who were busy with their nets, to leave their business and carry an important Message for Him, He has continued to call men and women from all paths in life to become His Messengers.

Winning the world for Christ requires a great army. Men and women from every race are needed. Men and women of every occupation are needed; fishermen, cobblers, doctors, nurses, teachers, and lawyers; there is work for each one to do. Each can take the Message in his peculiar way.

A vast army of devoted Church of England men and women have given their lives to taking the Message to the millions in India, and as yet only a comparative handful of India's multitudes have even heard that there is a Message for them.

Of all these many workers for Christ in India our study introduces us to only three. Each of these took the Message in a peculiar way: Christian Schwartz, by his Christ-like life, showed to native Indian and to young Englishman alike what Christian living was like; William Carey, by his teaching and preaching and by his gift to the people of God's Word, translated into their own language, changed the lives of millions. Both these men helped people in India to learn of God, the Father and of Jesus Christ His Son. But neither of these men could bring the full Message of the Church to India. They could, by their lives, show that they were indeed Christ's disciples; they could by their teaching and preaching lead men and women out of lives of ignorance into lives of Christian knowledge; they could and did baptize many thousands; but they could not ordain priests or bring the full sacraments of the Church.

People without a Bishop are like sheep without a shepherd.

The need of India for the strengthening of the Church through the ministrations of a bishop was at length realized by the Church of England. In 1813 arrangements were made to send a bishop to Calcutta.

Ten years later the Church asked one of her most favored sons to take up this difficult task.

When William Carey and his young family arrived at Calcutta in 1793, Reginald Heber was a bright little lad of ten years old in the quiet country rectory of Cheshire, England. All the advantages of a home of culture and refinement were his. Portraits of noble ancestors and suits of shining armor were his schoolmasters. His vivid imagination thrived on tales of heroism and chivalry told him in the nursery. These forefathers were the mental companions of his happy boyhood.

When a man becomes famous, people like to remember

and recite all the remarkable things which he did when he was a child. Frequently a child plainly shows the qualities which later make him a leader among his fellow-men. Some one has said that "Heber was a born bishop."

When he was only three years old, he attempted to comfort and encourage his mother in the midst of a very severe storm, saying, "Do not be afraid, mamma, God will take care of us." This same courage and buoyant faith followed him through life.

Life at Oxford and years of travel on the Continent cultivated a mind already richly endowed. Then the voice of God seemed to call him to a life of service as a priest in His Church. He returned to Oxford and was ordained. When the Church of England in 1823 appointed Reginald Heber Bishop of Calcutta, she committed to his spiritual care not only all of India but also the Crown Colony of Ceylon, the continent of Australia, the colonies of Tasmania and New Zealand! And there were no railroads on which to travel, and the boats were small and very uncomfortable.

In less than three years' time he had traveled over the northern and southern provinces of his vast diocese. Now he journeyed by land and now by water, through peril of jungle and danger of wild beast and malarial swamps. With good cheer and a brave heart he brought encouragement and fresh enthusiasm to all the workers in his spiritual kingdom. His life suddenly ended when he had been Bishop of Calcutta only three years. No man ever made so deep an impression on India in so short a time.

To all who knew him in India he was the beloved Bishop of Calcutta, and to many Englishmen his name always suggests one of Oxford's distinguished sons; but to all the world to-day he is the famous hymn writer.

Four years before he went to India his father-in-law asked him to write a hymn to be used at a missionary mass meeting to be held in his church. The next day Mr. Heber

placed in his hands the familiar lines: "From Greenland's Icy Mountains."

The strong, courageous spirit of the future Bishop of India rings out in—

"Can we, whose souls are lighted
With wisdom from on high;
Can we to men benighted
The lamp of life deny?
Salvation, O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's Name."

This was not the first hymn written by this poet. The Church throughout the world is deeply indebted to him for the inspiring strains of,

"Holy, Holy, Holy! Lord God Almighty,
Early in the morning our song shall rise to Thee;"

In each of these hymns he is the joyful Messenger of the King of Kings, but in the hymn,

"The Son of God goes forth to war,
A kingly crown to gain:
His blood-red banner streams afar:
Who follows in His train?"

does not the soul of the chivalrous child speak through the experience of the great bishop?

From the ringing challenge of "Who follows in His train?" comes the beautiful prayer of the last two verses:

"A noble army: men and boys,
The matron and the maid;
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train."

PART II
THE WESTERN HEMISPHERE

CHAPTER VIII.

The Message Spread by the Church Carried to North and South America

SECTION 20

Christ's Church Carried to the United States, and Early Messengers

While the Portuguese sailors were following the coast of Africa, hoping to find India, Christopher Columbus had a project of reaching the front door of India by sailing west. Columbus believed two things: first, that the three continents of Europe, Asia, and Africa, with some islands, comprised all the lands in existence. Second, that the world was not flat, but a globe. He supposed it to be much smaller than it is, and the greater part to be land. He believed that Japan was directly opposite Spain, and that by sailing west he would come to India. To his mind this plan seemed as sure and as simple as for a fly to walk around an apple.

The result of the wonderful voyage of Columbus we know. He believed that the land he came to was a part of India, and so called it the West Indies, and the inhabitants Indians.

That Columbus desired to be a Messenger of Christ is shown by a letter he wrote to the King and Queen of Spain,

in which he says of the Indians, "I shall labor to make these people Christians. They will readily become so, for they have no religion or idolatry."

Numerous explorers followed Columbus over the sea. Some came from Spain, and went to the southern part of the American continents. Some came from France and went to the north, while the English explored the middle section. With the Spaniards and Frenchmen came not only explorers and traders, but monks and priests who desired to make Christ known to the red men. Had we time we might study the lives of these early Messengers to America, for they were full of courage, self-sacrifice, and enthusiastic devotion. We should then be able to put numerous dots on our maps in South America, on the islands, and in Mexico and Canada. As the Spanish and French explorers came here for gold and gain, their residence was not permanent. Gradually the English in the middle section, who came to establish homes, spread out toward the north and south, and won the supremacy over the other settlers.

Early in May, 1607, three little English ships, after a long and stormy passage, entered Chesapeake Bay, and sailed up the wide river which they named for their sovereign, King James. They called the place where they landed Jamestown.

First they built a three-cornered fort, with a cannon at each corner to protect them from the Indians; then they hung up an old sail fastened to some trees to shelter them from the sun and heat; made some seats of logs; and a board of wood between two trees formed a pulpit, and this was their church. There in the wilderness of the new world they began their new life with daily worship.

John Smith says in his diary: "We had daily common prayer morning and evening, every Sunday two sermons, and every three months the Holy Communion until our minister

died; but our prayers daily, with a homily on Sunday, were continued for two or three years after, till more preachers came." With this beginning, the Christian Church was brought to the new world.

But there was another important beginning. One morning late in November, 1620, a storm-tossed pilgrim ship, the *Mayflower*, sighted Cape Cod and was driven by weather to land at what they called Plymouth, in memory of their old home in England. They built some log huts and passed a dreary winter with hunger and hardship. During the winter many died, but in spite of the cold days and the wild woods and the savage Indians many preferred these hardships to remaining in England where they could not read their Bible and worship God with the freedom which they desired.

This settlement at Plymouth was soon followed by one at Salem and Boston, and thus began the early settlements of Puritans on the eastern coast of Massachusetts.

No sooner had these people established their homes than they began to think of the welfare of the red men who sometimes came out of the woods to visit them.

The first man to take a deep interest in them was the Rev. John Eliot, the pastor of a little church in Roxbury. He was a very loyal follower of Jesus Christ.

The story is told that he was so generous that one day when the treasurer of his church paid him his salary he tied it up in a handkerchief with very hard knots, so that Mr. Eliot would not be able to give any of it away before he reached home. On the way he called on a poor, sick family, and not being able to untie the knots he handed the whole amount to the mother, saying, "Here, my dear, take it. I believe the Lord designs it all for you."

Mr. Eliot took an Indian into his home to learn the language. In the fall of 1646 he went to the Indian's

camp to preach. The red men assembled in the wigwam of their chief, and for an hour and a quarter Eliot preached to them the Gospel of the loving Fatherhood of the Great Spirit as declared by Jesus Christ. At the end of this sermon the Indians remained and for two hours asked him questions, and when he went away they urged him to come again.

This visit was repeated until Eliot had won the Indians to believe his Message. Then he began to teach them how to live. He furnished them with tools, and taught them how to build their wigwams so that they could be more comfortable. He helped them to establish a business in making and selling baskets, brooms, etc.

Mrs. Eliot interested herself in the women, and taught them how to spin and showed them how to lead a higher and more womanly life.

When some of the other tribes heard of what Mr. Eliot had done they sent and asked him to come and help them, and wherever he went and won the Indians, they were called "Praying Indians."

Not all the tribes wanted him. Some were angry with him and suspicious of him, and said that he was taking away their liberty. In order to help the "Praying Indians" Eliot settled a little town at Natick, and all who wished could come there and have a wigwam and a little piece of land. Here they could go to church, where an Indian pastor preached, and to school, where an Indian teacher taught, and could live a real Christian life. The Indians who came to this town made a covenant as follows: "The grace of Christ helping us, we do give ourselves and our children to God to be His people. He shall rule over us in all our affairs, not only in our religion and affairs of the Church, but also in all our works and affairs in this world."

For this settlement Eliot translated the Bible into the Indian language, and wrote a catechism, Psalter, and a Primer. A copy of this Indian Bible of Eliot's may be seen to-day at the Boston Public Library, carefully guarded.

When everything seemed prosperous for the Indians, King Philip began his terrible war, and the peaceful settlement at Natick was broken up, and all the Indians were transported as exiles to Deer Island. Amidst all the terrible war they never lost their faith, and when the war was over and they were allowed to live together again they once more built churches in New England.

Mr. Eliot lived to be over eighty years old. His life was always cheerful and persevering; he had love for all and was constant in prayer. The words which he placed at the end of his Indian grammar give a clue to his success, and might well become the motto of every Christian, "Prayer and pains through faith in Jesus Christ will do anything."

SECTION 21

The Spread of the Message Among the Indians

For over three hundred years the Message which the Church of Christ came to give has been carried gradually from coast to coast of these United States; but to-day there are many within our borders who have but little knowledge of the Son of God.

Among these millions, are many thousand Indians; even more negroes; mountaineers; immigrants from every land on the face of the earth, and a host of people in distant Alaska.

We shall follow the stream of life as it slowly at first and then with ever increasing rapidity swept across the continent. People from the old world came to make their home in the new world.

Little by little the Indian was driven back, the forests were cut down, and the fertile lands were made to produce great crops. The hidden riches of the mountains and mineral lands, coal and ore, were brought to the light of the sun and made of use to men.

Following these hardy pioneers, sometimes very tardily we must confess, has gone the Church. We shall follow her spread across the continent and shall see how the Message has been given to the Indians, the negroes, the mountaineers, the immigrants, and to the people of Alaska.

Try to think how the Indians must have felt as they peered out of the thicket and saw many boatloads of strange people landing, and occupying the land that had always been their hunting-ground. Deeper into the forest and farther west they retreated, only in time to be followed by the white man. Educated by the free life they had led for centuries, they looked upon the coming of the white man as an injustice. At first they resisted by war, and then, as they were beaten, they pleaded in council. Listen to one of them:

"What we have long feared has at last come to us. We have just settled in this country, have hardly laid down the packs from our shoulders and recovered from the fatigue of our journey here, when you wish us again to remove. It is discouraging. It is but a little time since and we possessed the whole country; now you have gained all but a few spots. Why will you not permit us to remain?"

But in spite of these pleadings, for many years they were wrongly treated by some government officials, deceived and degraded by traders, until now only about 250,000 Indians remain, enclosed in Indian Reservations.

However, to-day, there is a decided change taking place in the Indian life. The communistic life is being given up. The policy of allotting land to Indians on the reserva-

tions will gradually break up the reservations and the Indian will become a citizen.

Already many of the Indians have given up living in wigwams, and no longer dress in skins and blankets. The men till the ground or follow a trade, and the women do exquisite lace work, and over 20,000 of the boys and girls are enrolled in schools.

But the Indian needs more than schooling, and a chance to become a good United States citizen. The Indian is naturally religious and the Church by her liturgy and sacraments makes a strong appeal to his best characteristics.

Bishop Hare probably understood the Indian's needs better than any other white man. He thought the Indian needed Church schools for the boys and girls, and a trained native ministry to help him hear and obey God's voice. And he gave his life to help supply these needs to the Indian.

The Rev. Philip J. Deloria, an Indian priest, says that the Indian's greatest need is the Christian Church.

We should realize how much some of the Indians prize the Church if we could see the beautiful stone church on the Oneida Reservation, in Wisconsin. For fourteen years the Indian men gave of their time and labor one day each week in quarrying and cutting and placing the stone, and this church stands to-day the most effective evidence of the Indian's devotion to the Prince of Peace.

The Oneida Indians have had the constant protection and care of the Church. The Society for the Propagation of the Gospel in England began organized work among this tribe of Indians as early as the Colonial days, and when they were removed from northern New York to Green Bay, Wisconsin, their leader was an Indian priest, consecrated by Bishop Hobart. (*See* "*Conquerors of the Continent*," *page 19.*) Here they built the first Christian Church in the great Northwest Territory and later, on the

same site, erected the present stately massive stone church which holds eight hundred, and is often uncomfortably filled.

The Church can help the Indian to hear God, the Great Spirit, speak through the schools and the priesthood, and the sacraments.

American Churchmen (boys and girls) can help to supply the Indian's greatest need by sending the Church to "The First Americans."

SECTION 22

The Spread of the Message Among the Negroes

In 1619 a Virginia planter bought twenty African negroes, and soon every wealthy household in the colony had slaves for servants. These black men had been captured in Africa, and sold to agents who sent them to Europe, England, and America.

As household servants in Southern homes the majority of the slaves were trusted and contented and well cared for. They loved and revered their master and mistress, and received all their instruction from them.

During the Colonial period, the Church was far stronger in the Southern dioceses than elsewhere, and the Southern Churchman was usually careful to bring his slaves or servants as well as his children to baptism. Church people in the South felt deeply their responsibility for the moral and religious training of the negro, and the majority of these trusted slaves gave abundant proof of the strength and power of this religious training, when the time of stress and trouble came. They proved "faithful soldiers and servants".

There was another type of slave. After the invention of the cotton gin in 1793, one negro in a day could clean a thousand pounds of cotton from the seed, whereas pre-

viously he could not clean more than a pound. This immediately increased the demand for slaves by cotton planters. With the constant buying and selling and working of these negroes on vast tracts of land, all the evils of the slave trade multiplied.

Then came the civil war, and completely changed the lives of all negroes.

Those who had lived nearest to their masters remained with them when the master could keep them, but many Southern homes were broken up, and the freed slaves scattered. Some of these became teachers of their own people, but the majority of the race were helpless. No longer did they have any master or mistress to provide for them, they had no knowledge of how to provide for themselves. They had no money, and no earning capacity without direction.

The war had resulted in abolishing slave labor from the United States, and it made possible, later, the remarkable development of the natural resources of the Southern states. The negro was given freedom and the rights of citizenship, but he was totally unprepared to use these rights.

He needed to be taught what citizenship meant, and some men realized this, among them General Armstrong, the son of a clergyman and the founder of Hampton Institute. Here Dr. Booker T. Washington and many more negro boys and girls have been helped to fight their way up, out of a life of dense ignorance and poverty to a life of great service and leadership to their fellow-people.

Another man who was also a student at Hampton Institute, and who has helped to change the lives of a great many negro boys and girls of the South, is Archdeacon Russell of S. Paul's, Lawrenceville, Virginia.

These men are two of the leaders of their race, who have realized that the negro needed far more than liberty.

Liberty without education and direction has brought the negro great misery.

To-day there are nine millions of negroes in America, and many of these not only have no knowledge of Christ, but are without any education, and live lazy, happy-go-lucky lives, having no higher desire than for food and pleasure.

If these people are to become good citizens, teachers must go to them in their cabins, and bring the little boys and girls to the schools that should dot the land of the South. From these schools they should be helped to industrial schools, as S. Paul's and S. Augustine's, where the boys will be taught carpentering, brick-making, printing, harness making, and shoemaking; and the girls fitted to be domestic servants, dressmakers, milliners, and nurses. Some of these will become the much needed teachers of their own people. Others will become lawyers, doctors, and ministers.

As much as the negro race needs practical education, it needs practical religion more. Learning, without Christ's teaching, is even worse for the negro than liberty and citizenship without instruction.

Most of all the negro needs good teachers and priests of the Church to teach the negro boys and girls to build Christian homes, to become worthy American citizens, and Christian soldiers in winning the nine millions of black Americans to Christ.

SECTION 23

The Spread of the Message Among Mountaineers and Immigrants

Another class of people here in the United States who need messengers of Christ are the mountaineers in their rude homes far away from civilization, in the mountain fastnesses

of North Carolina, Tennessee, Kentucky, and West Virginia.

You have read about these people, and know how brave their ancestors were in pushing over the mountains and through the forests, and building homes in the great wilderness. Many men followed these early pioneers, and soon civilization swept by and left those who had settled on the mountains isolated, and with scanty means of earning a livelihood. Here they have remained for several generations, and the lack of intercourse with others has meant degeneration.

There are more than two millions of them now, and only about one out of every hundred can even read or write.

But the children are numerous and anxious to learn, and people from the North are sending teachers and ministers to them, and building normal and industrial schools at centers where some of them can come and learn, that they may return and teach their brothers, and sisters, and their neighbors.

One lad, named Davy, came to one of these schools, and brought with him a supply of provisions and did his own cooking. A friend called to see Davy's parents in their humble mountain home. The mother was cooking over the fireplace. "Mrs. Green, you ought to have a cooking stove," was the comment of the visitor. "I had one, but I put it in my Davy's head," was the only reply. That mother sold her stove in order to keep her boy at school. She could not read, but she was determined that her boy should have an education. At his graduation she was happier than a queen, for she saw her son receive his diploma, and also carry off second honors in his class.

The mountain boys and girls will make splendid Messengers when they have learned themselves to be soldiers of Christ.

Each year we find more and more all nations of men coming to this land to make their homes. If we live in any of the large cities, we shall probably find living among us representatives of more than twenty-five nationalities. Many of these people know nothing of Christ and His teaching.

A million immigrants a year enter our country. This number is too large to mean much to us, unless we can picture in our imagination these people in a procession. If we should open our Bible and hand to each person one word, it would take nearly two Bibles to go around.

In 1915 the clergymen of our Church at Ellis Island, New York, met and ministered to people of fifty-two nationalities. What are some of the ways in which you think they found a chance to bring the Church to these people?

They meet the passengers from ocean steamers at the docks. They aid them through the Immigration Station in many ways, giving help with tickets, baggage, procuring food, etc. Frequently they telephone or telegraph to relatives and friends, and give information of any kind needed. In cases of Church of England communicants, they take the address of destination, and write to the rector or missionary in or nearest to the place.

When a young woman comes expecting to meet her prospective husband, she is discharged by the Immigration Officer to the Chaplain. He takes the couple to the license bureau at city hall, and then in one of our churches performs the marriage ceremony.

Sometimes immigrants are obliged to remain in the detention quarters, and there opportunities for all kinds of help and sympathy and the comfort of the Church's services and sacraments are offered.

A large majority of the immigrants remain in the cities where they land. There are many reasons for this. Some have not money to travel farther, others do not wish to spend the little they have for more traveling, many find kinsfolk or acquaintances when they land, and wish to remain near them.

In consequence, the sections of the great seaport cities, where rents are cheap, are crowded and congested beyond description.

This congestion brings a long train of miseries, and the enforced labor of little children is not least among them.

The story, "A Woman to the Rescue," in *Lives That Have Helped*, is full of pictures of the needs of these people, and it also shows how the Church and Christian workers are trying to help meet some of these needs.

Dr. Daniels makes Christmas time each year a very joyous holiday for the little child-workers in the tenement houses under her kindly care. "One pathetic little girl, ten years of age, begged that she might have a doll, 'just to hold in my lap while I sew pants.' Imagine the condition of a family, and the state of a child where there is no time even to bestow caresses on a Christmas doll, because the 'pants' must not be neglected!"

These people have at least three great needs.

They need beautiful churches, in which they may learn to love and to worship God.

They need good tenement houses, in which they may learn to live Christian lives.

They need several large settlement houses in every city, so that the people of the neighborhood could leave the crowded tenements, and meet together to read and talk, and to hear good entertainments and lectures. In these houses the little children need to have a kindergarten, the boys and girls, clubs and classes, and the mothers and

fathers need to be instructed in the principles of American citizenship.

Some of the immigrants do leave the great cities. Many of these go either to the mining or lumber districts of our vast country.

To the men who labor in mine or lumber camp we owe much of the prosperity and happiness of the world. When we ride on the train we forget that the steel of the rails and the coal in the engine were dug out of the earth, and that we could not ride so comfortably and quickly unless many men were willing to go down a dark, cold, dripping shaft, and work for our comfort.

Again, we forget that the wood of the train had to be cut in the forests in the midst of winter, and floated down rushing, dangerous rivers to the sawmills.

Life in the camps of the miners and lumbermen is one long temptation. Far from friends and civilized life, the men feel lonely, and the temptation to do wrong is great. Some men go to the camps with good intentions, but after a time, with no one to lead their thoughts to higher things, they find themselves swearing, drinking, and gambling.

They need the Church and strong, earnest Christian men to help them to meet and to conquer their temptations.

Their wives and their children also need the Church with all the strength and beauty of her service and sacraments.

If we Churchmen would show the same brotherly kindness for the people who come to this land that Christ showed to all people during His life, we should soon solve our Indian problem, our negro problem, and our immigration problem, for most of these people would be won to Christ not by our words, but by our deeds.

America has a glorious opportunity. Representatives of all the world are at her door.

Every Indian, negro, mountaineer, and foreigner who enters our land needs the Church and a Christian brother to help him to "Fight the good fight with all his might. Christ is his strength and Christ is his right."

SECTION 24

The Spread of the Church in Alaska

Soldiers of the Cross have carried the Church and the Master's Message into many of the dark corners of the continent from coast to coast.

To the northwest of Canada lies a great stretch of country called Alaska.

In 1867, the United States bought this from Russia for $7,200,000. It seemed like too much money to pay for such a cold, desolate country; but it was not, for in one year the products of the mines and fisheries amounted to more than twice that sum.

On the map it looks very far north, and you feel sure that it would be very cold and barren there. But if we visited Alaska we should find not only icebergs and polar bears, in the far north, but also fertile fields and a delightful climate in the southern part. We should see a number of Indians and many white people.

In some of the towns of Alaska there are now churches, reading rooms, hospitals, and schools, but back in the country along the shores and rivers live many Indians, who have none of these advantages. Thousands of them dwell in rude huts, fishing and hunting for a living, and rarely hearing a Messenger of Christ. Here they are born, raise children, die, and are buried without a prayer. Is it quite fair to give schools and churches to the Indians of the West, and neglect to help the Indians of Alaska?

In 1897, a new day dawned for Alaska when gold in large quantities was discovered in the Klondike region.

Thousands of men all over the world left their work, and climbed over the mountain trail and through the Chilcoot Pass on to the land of gold. Towns and camps sprang up in a day; only to be visited by sickness, hunger, and despair.

In time the Klondike gold fever passed, transportation of the necessities and the organization of life became systematized, and to-day the gold digging in Alaska, like many other employments, offers good pay for hard work.

Let us follow Archdeacon Stuck in a visit to the most northerly gold field in the world. These diggings, which are a hard journey of fifteen days from Fort Yukon, were started in 1900. One began with five gambling saloons but no church. In 1904, Mr. Stuck was the first minister to enter this field. He says: "Nothing could exceed the hospitality with which I was received. I spent Sunday, and every man knocked off work, though I am afraid this is not the general custom. We had a cabin crowded with men for the service, and I never preached to a more attentive and appreciative congregation. I shall never forget the vigor with which they sang 'Jesus, Lover of My Soul,' and their reverent behavior throughout."

The hero of Alaska is Peter Trimble Rowe. Have you ever heard of him? He is the Bishop of the Episcopal Church. He has been called the "Hospital Bishop," because he has worked so hard to build and equip these "good Samaritan Inns" at stragetic points in the vast northland.

Bishop Rowe was born in Canada, and was graduated at Trinity College, Toronto. But the greatest training for his life-work he received in the school of experience. The first five years of his ministry were spent on an Indian reservation north of Lake Huron. Here he paddled his canoe along the streams in the summer, or tramped on snow-

shoes pulling a toboggan in winter, as he went from camp to camp teaching of Christ and His Kingdom.

Next he was called to a Michigan town to take charge of a mission with six communicants. Not much of a mission, was it? But at the end of a few years there were 250, and it had become a self-supporting parish. It was from here that the Church, recognizing the ability which he had shown in handling smaller things effectively, called him to undertake, as Bishop of Alaska, the great task which confronted her; a task demanding the utmost physical endurance, courage, and foresight, linked with a love of men and a supreme devotion to the Church.

Before starting on one of his annual visitations the Bishop spends about five weeks in severe training, that he may get into proper physical condition.

He begins his training by running half a mile, a mile, then two miles, and so on until at the close of the five weeks he is running five or perhaps ten miles, without stopping. This is "good for the wind," he tells us. Coming back from his run he will break the ice in some stream and plunge in, or sponge off in ice-water. Later in the day he puts in an hour or two climbing the side of a mountain. In the evening you might see him "skipping rope," beginning at five times and not satisfied unless at the end of his training he can do one hundred times without missing. This is to develop and harden the muscles which he must use in snowshoeing.

But, beside preparing himself physically for this trip, he has his team of shaggy dogs to select and get into training. He must get acquainted with them, pick out the best one for the leader, and let them get acquainted with each other, so that they will pull together.

Next the sleds must be tested and then packed with tent, robes, stoves, axes, clothing, and food for men and dogs.

At last the Bishop is ready, "as hard and fit as a college athlete," and the journey begins.

Everyone connected with the missions of the Church in Alaska celebrates three holidays: when the sun "comes back" after the long days of darkness; when the Bishop arrives; and when Christmas comes.

At the General Convention of the Church in Richmond in October, 1907, this telegram was sent to Bishop Rowe: "The House of Bishops, recognizing your long and faithful services in Alaska, unwilling that these should break you down prematurely and with warmest admiration and affection, have transferred you to the District of Western Colorado."

This is the reply the Bishop sent back: "I appreciate with deep gratitude the kindness of the House of Bishops, but I feel that in view of present conditions I must decline the honor of the transfer, and continue in Alaska, God helping me."

Bishop Rowe is willing to stand by his difficult post, but he needs *men and money* to help him, and he needs *them sorely*.

SECTION 25

The Church's Message Sent Through the Board of Missions Over the World

To be Used Quinquagesima Sunday

On this Sunday in Church schools all over this land and also in the Philippine Islands and the foreign countries of China and Japan, "mite-boxes" are given to the pupils. On Easter Day the contents of these boxes are presented at the altar, the Lenten gift of young Churchmen for the carrying forward of Christ's Message.

This offering is always sent to the Board of Missions,

281 Fourth Avenue, New York City. What is this Board of Missions?

Ninety-six years ago, in 1821, the General Convention formed a group of men into the Board of Missions, and entrusted them with the duties of meeting the needs of all those whose needs were not cared for by the bishop of their own diocese.

We need to understand clearly what we might call the executive machinery of the Church. To do this, we must begin with the General Convention of the Church. This meets once in every three years in some city between the Atlantic and the Pacific coast. It is the legislative body of the Church. Its "membership includes all the bishops of the Church, four clerical and four lay elected deputies from each diocese, and one clerical and one lay elected deputy from each missionary district." At its triennial meetings, it determines the general lines of the Church's missionary policy which is to be carried into execution by the Board of Missions.

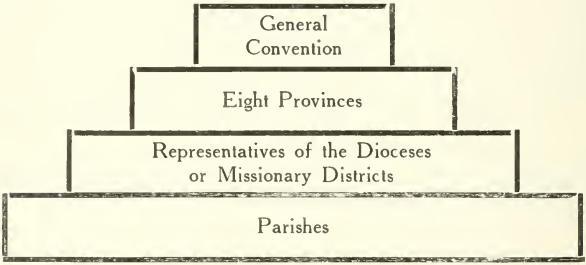
This Board consists of a president, a treasurer, sixteen bishops, sixteen presbyters, and sixteen laymen, chosen from different parts of the country. Twenty-six of the members are elected by the General Convention; twenty-four by the eight Provinces. Each Province chooses a bishop, a presbyter, and a layman to represent it.

The Board meets and does its work at 281 Fourth Avenue, New York City. Here a building, called the Church Missions House, is filled with offices and work rooms, and is devoted to carrying out the work laid down by the General Convention, and extending the work of Christ's Church.

Perhaps you know that there are thirty-eight dioceses, each with its own elected bishop, and thirty-three missionary districts, with their bishops elected by the General

Convention. These dioceses and missionary districts are grouped into eight provinces, and once a year the province holds a meeting called a Synod, at which many questions that otherwise would have to wait three years are discussed and often settled.

Each parish is part of a diocese or missionary district, and so, by steps like this, all parishes are directly connected with the General Convention:



Everybody knows that money is a necessity for the Church to do its work; and when we stop to think we realize that gifts are its only source of income. How are those gifts to be obtained in time to meet the needs? A Bishop, like Bishop Rowe, could not go to every parish in the Church and tell them of the needs of his great work in Alaska, and ask them for their gifts to help him. However, he can tell and write to the Board of Missions those needs, and they, through letters and the *Spirit of Missions* and other printed matter, can tell the whole Church what those needs are, and receive gifts to help meet them.

But there are many other bishops and districts with needs, and perhaps you will ask, How can we know to which we ought to give? The Board of Missions helps us there by telling us that altogether the minimum needs of all the missionary work of the Church require $1,683,000,

and then it tells each diocese and missionary district what is its share of this amount.

When the diocese learns what the Board feels is its share, a committee meets and decides what is the share of each parish. The way it determines this is as follows: All the money that the parish pays for itself is added up—its buildings and salaries and music—and then it is asked to give a certain percentage of this total amount to help meet the needs of others. The parish that can afford to spend the most for its own needs can reasonably give the most to help others. This financial method is known as the "Apportionment Plan."

Sometimes a rector tells his parish the amount of their apportionment; for illustration, let us say it is $337.00 and that the number of their communicants is 308, therefore the individual's share is $1.09. What is the apportionment for your parish? How many communicants have you? What is your share? Another rector may state the amount of the parish apportionment, and ask the people to give each week in the Duplex Envelopes the amount they feel able to give.

There are two other kinds of offerings given through the Board of Missions to help extend the Church's work. They are called "Designated Contributions," and "Specials." They differ from the regular apportionment in the following way:

A "Designated Contribution" aids the Board of Missions in paying the pledges it has made to a particular field or mission. It can be credited to the parish or diocesan apportionment. If our class wished to send ten dollars to the Board of Missions for the work of the Bishop of Alaska and we wanted it to help toward meeting the apportionment of our parish, we might send it to our parish treasurer, or direct to the Board treasurer, marked "A Designated Con-

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tribution for the work of the Bishop of Alaska from . . . . . parish . . . . . ."

A "Special" is given to be used in a field in addition to the Board's appropriations, and cannot be credited on the apportionment.

If our class wished to send money to the Bishop of Alaska to help him build a new Church building or a new hospital, that would be a "Special" gift. The apportionment covers only salaries and running expenses of chapels, schools, and hospitals. All new and enlarging work must be met by "Special" gifts.

Look at this copy of the back cover of the *Spirit of Missions*. These are the names of the people who make up the Board of Missions. Near the bottom of the page you will see several names under "Staff at the Church Missions House." These are the men and women who at the center are helping the Church through the Board to carry forward the work.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Composed of All Members of the Church

(PRESIDENT, THE PRESIDING BISHOP OF THE CHURCH)

THE GENERAL CONVENTION

Whose membership includes all the bishops of the Church, four clerical and four lay elected deputies from each diocese, and one clerical and one lay elected deputy from each missionary district, meets triennially and determines the general lines of the Church's missionary policy, which is to be carried into execution by

THE BOARD OF MISSIONS

(1917)

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V.
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Rev. Francis S. White.
Mr. W. R. Stirling.

VI.
Right Rev. Nathaniel S. Thomas, D.D.
Rev. J. E. Freeman, D.D.
Mr. ———— ————

VII.
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*Very Rev. Carroll M. Davis.
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Right Rev. Frederic W. Keator, D.D.
*Ven. John A. Emery.
Mr. J. Walcott Thompson.

*Members of the Executive Committee.

The President and Treasurer of the Board of Missions are *ex officio* members with full privileges. All the bishops of the Church, not otherwise members, are *ex officio* members, but are not entitled to vote.

STAFF AT THE CHURCH MISSIONS HOUSE, NEW YORK

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JOHN W. WOOD, D.C.L.
Rev. ARTHUR R. GRAY, D.D.
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Mr. GEORGE GORDON KING, *Treasurer.*
Mr. E. WALTER ROBERTS, *Assistant Treasurer.*
Deaconess HENRIETTA R. GOODWIN, *Special Student Secretary.*

WOMAN'S AUXILIARY

Miss M. G. LINDLEY, *General Secretary.*

Auxiliary Councils

Each of the eight provinces has power: (1) to elect a Provincial Secretary, who if approved, becomes the Board's officer; (2) to elect three members of the Board; (3) to promote the holding of missionary meetings and take measures to foster missionary interests within the Province.

Auxiliary to the Board of Missions

THE SUNDAY-SCHOOL AUXILIARY, REV. H. L. DUHRING, D.D., Special Agent, Old St. Paul's Church, 225 So. 3d Street, Philadelphia, Pa.

All remittances should be made to GEORGE GORDON KING, Treasurer, Church Missions House, 281 Fourth Avenue, New York

The Message Spread by the Church Carried to North and South America

SECTION 26

The Spread of the Message to South America

South of the Gulf of Mexico lies the great land of South America. Sometimes it is called the "Neglected Continent". This name applies to it in two ways. It has been neglected by immigrants and by Christian teachers.

For centuries this mighty land has been waiting for the development that comes from civilization and Christianity. Vast tracts of unexplored country, numerous rivers, untouched forests, great mineral wealth, and agricultural possibilities beyond estimation, all wait to-day to be developed that they may yield blessings to the human race. The single Republic of Brazil is larger than the whole of the United States, with the addition of another Texas.

About seventy-three millions of people live where over a billion could easily be accommodated.

The Cross and the teaching of Christ came to the continent of South America more than a hundred years before the Church was planted at Jamestown in North America. But the soil in which the gospel was planted on the Southern continent did not bring forth good fruit.

These first Christian teachers in South America were Roman Catholic priests who came with the colonists from Spain and Portugal in the sixteenth century. These Europeans took great tracts of land from the Indians. The priests ministered to their own people and also taught many of the Indians of Christ and His Message.

After a time the Roman Church neglected its workers in this great country over the seas. Some of its priests ceased to be loyal to Christ and led lives that dishonored His Name. The people, uncared for, slipped back into

lives of ignorance and superstition. This is the condition of thousands on this continent to-day.

The pioneer of nineteenth century Messengers to South America was an Englishman and a sea captain. His name was ALLEN GARDINER.

He landed on the coast of South America in the year 1838, and since that time the Christian Church has not been permitted entirely to neglect the people of the Southern continent.

In his boyhood Captain Gardiner showed strong evidence of a desire to make himself an effective and useful man. He tried to sleep on the floor rather than in bed, so that he might train himself to endure hardships. Very early he bought a Bible and resolved that all acts in his life should be such as would help God in His work among men.

As captain of a ship he watched with great interest the work done by the group of Englishmen on the Island of Tahiti. Later, when his beloved wife died, he solemnly dedicated himself to God's service as a winner of men for Christ.

At first he went to South Africa, where he gained the confidence of a Zulu chief, and was made his representative over the region now known as Natal. But difficulties arose between the natives and the white people, and Captain Gardiner was obliged to leave South Africa.

From 1838 to 1851, the year of his death, he gave himself and his fortune to South America. Again and again he returned to England, where he pleaded for money to spend on his mission, and then back to South America he went, to journey through its wild tracts, to meet and labor with ignorant and bigoted Roman Catholics and crafty and ungrateful Indians.

While Captain Gardiner labored in many parts of South America, his great memorial is at Tierra del Fuego,

an island at the southern point of South America. The name of this island means "Land of Fire", because the early navigators found the natives making signal fires on its coasts. Captain Gardiner had long wanted to win the natives of the island, because Charles Darwin, the great scientist, once visited the island and said that the natives were the lowest and most savage race of men in the world, and that they could not be made Christians.

Such a statement was a challenge to Captain Gardiner. He believed that there was no race made in God's image but who could be won to love and follow God's Son. With a surgeon and five other men, who declared that to be with Captain Gardiner "was like heaven on earth", he landed on the bleak coasts of the island. The party was poorly fitted out, and the relief boats promised to them were over a year late in arriving. One by one the several men met their death, Captain Gardiner being the last to die. Near to the place where their bodies were found stood a rock on which was painted, "My soul, wait thou only upon God, for my expectation is from Him." (*Psalm 62: 5.*)

Captain Gardiner's heroic death stirred England. A society was formed there, having for its purpose the successful carrying on of Captain Gardiner's work. A good ship was provided and named *Allen Gardiner*, and although the natives killed another party of workers yet in the end they were won to Christianity. To-day sailors wrecked on that terrible coast are kindly treated. Mr. Darwin was so stirred by the wonderful change in the life and character of the Fuegians that he became a life member and subscribed to the work of this missionary society, which has continued and greatly enlarged its work, and has touched many other parts of South America.

Fifteen years before Captain Gardiner landed on the continent of South America, the President of the United

States, James Monroe, made a recommendation to congress which has since been known as the Monroe Doctrine. The point of this statement was that the American continents "are henceforth not to be considered as subjects for future colonization by any European powers."

By this statement the United States has, in a degree, declared herself responsible for the welfare and freedom of the smaller republics on the southern continent.

It was not until 1889 that the American Church assumed her responsibility to send Messengers of the Church to South America.

In that year two graduates of the Virginia Theological Seminary were sent to Brazil. One of these men was the Rev. Lucien Lee Kinsolving, who was later consecrated a bishop and became the Missionary Bishop of Southern Brazil.

When the Bishop sends a man to open a new center of work, his orders are:

"Give yourself entirely to preaching and expounding the Word of God. Do not come before the people as a school-teacher. Let the community know you, once for all, as a preacher, a prophet, an official witness to Christ, an accredited Messenger of Christ's Church. Let the people see that this is your sole business among them. You are to do this one thing—to proclaim the good news of salvation in Christ, and to invite men to use and enjoy the reasonable and reverent faith of our truly Catholic Church.

"When a missionary is deputed to open up a new and important centre of work, the rule is for him to wait until he can establish the regulation services of the Church. He is to delay his public preaching until he can begin in a permanent way. He rents a convenient hall, fits it up for a chapel, and makes preparation for a formal opening service. He meets and visits as many of the people as

he can, explains in private what he is come to do, and gathers as many as he can interest to his own house or elsewhere, for the practice of the hymns and chants, and for instruction in the order of the service. He thus has a number of people ready to take part in public worship.

"On a specified day, after wide notice given, he opens his new place of worship with an inaugural service. He has with him the bishop, and as many as possible of the other clergy. He begins with the regular order of Evening Prayer, which will be reverently and enthusiastically participated in by the large crowd assembled. Then the bishop and others deliver addresses explanatory of the Church and her ways, emphasizing her historical position and her apostolic heritage, closing with an earnest presentation of the old, ever new, message of salvation in Christ Jesus.

"It is found that the Church put before a new community in this formal and official manner attracts attention and stimulates inquiry at once, and that from the initial service there is a congregation of regular worshippers gathered together. In Brazil, the great majority of the people are Christians, but Christian orphans, the Church of their birth having left them unfed and uncared for. They come together readily to attend the services of the Church, and thus it grows not through children but through the confirmation of men and women of mature age."*

When Bishop Kinsolving was asked recently what he felt was the greatest need of the mission in Brazil he replied, "More schools." There are now two.

One bishop to a diocese larger than the entire United States, four American and fourteen Brazilian clergy, and

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* These quotations are from pamphlet No. 1402, *Our Farthest South—A Sketch of the Work of Our Church in Brazil*, published by the Board of Missions, 281 Fourth Avenue, New York.

1,258 communicants, comprise the workers of the Church in Brazil.

In one parish (*Trinity*) in New York City, there are a larger number of clergy and more communicants than in all Brazil.

PART III

The Eastern Hemisphere

CHAPTER IX.

The Message Spread by the Church Carried to Africa

SECTION 27

The African Slave Boy Bishop

What do you think would be the condition in the United States to-day if the people here had never heard of Christ and if there were only two clergymen, one in Eastern Maine, and the other in Western Texas, without a single soldier of Christ between?

That is about the condition of affairs on the great continent of Africa that lies across the sea. We often hear it spoken of as the "Dark Continent", and that is because there is so much ignorance and paganism there, and the degraded black people need so badly to know of the "Good News" of Christ's life.

We have stories of the northern part of this great land, called Egypt, that take us back many thousand years. In the Old Testament we read about Abraham's going there once (*Gen. 12: 10*), and we know that Joseph was taken there and sold; that Moses was born and grew up there, and that our Lord as a little baby was taken there to escape from King Herod (*Matt. 11: 13*). Then in other parts of the New Testament (*Matt. 27:32; Acts*

2: 10; Acts 8: 26-39) we read of men in Africa who were won to Christ during the first hundred years of the Christian religion. And we also know that many of the Christian martyrs in the early centuries after Christ lived in parts of Northern Africa.

Three hundred years passed by and the people of Northern Africa ceased to be followers of Christ. Armies of men called Mohammedans came down upon the Christians and drove them out or killed them. These Mohammedans, while believing in God, reverence and obey a man named Mohammed, who lived five hundred years after Christ and taught many untrue and evil things. Mohammedans are still in control of this part of Africa, and there is a great need for fine men and women to go there and win the people of this ancient country back to Christ.

It was many hundred years before the people in Europe knew much about the part of Africa that did not lie around the Mediterranean Sea. Knowledge first came through those bold Portuguese sailors in the fifteenth century, who sailed farther and farther down the coast of Africa in search of a waterway to India. As they sailed south they thought the land on the left very large, but they did not know, as we know to-day, that America and Europe could be placed upon Africa and not completely cover it. Once in a while they would land for water or fruit, and they were surprised to find such curious black people living in villages and having for homes rude huts made from grass and mud.

When merchants heard what the sailors saw on land in Africa they sent many ships there to get the spices and fruits, the skins of the animals, and the ivory to sell to the people of Europe. But these were not all they took; they even captured the black people themselves and sold them to men who would pay the highest price for them.

This was not by any means the beginning of slavery, for

that terrible custom has existed in some form ever since the earliest days; but after the discovery of America the demand for labor in the mines of the East Indies, and later in the cotton fields of the South, became so great that the traffic in human beings on the shores of Africa increased tremendously. To supply the market, thousands of negroes were captured yearly, loaded on to ships, and sold to traders of many lands.

Individuals had opposed this traffic in human beings in both England and America, but it was not until 1807 that Parliament stopped the slave trade. After that year no slave could be lawfully brought into any part of the British dominions. English steamers watched carefully the African coasts, and when ships suspected of having slaves on board were sighted they gave chase, overtook them, and freed the chained slaves out of the ship's dark hold. Two colonies of these freed slaves were established on the west coast of Africa, one at Sierra Leone by the English; the other at Liberia in 1820, by freed slaves from America.

Over a hundred years ago, in 1809, a little black baby was born in Africa whose name was Adjai. His parents belonged to one of the largest tribes on the west coast of Africa, in the Yoruba country. One day the men-stealers entered his village and captured men, women, and children and drove them chained to the seacoast, and put them aboard ships to carry them to the slave markets. Adjai's family were among the captured ones. He was then a little boy about eleven years old, and he was separated from his father and mother and brothers and sisters. After a long, weary march and many days in a crowded slave pen, Adjai was placed on board a slave ship, which fortunately was taken by one of these British steamers, sent out to capture slavers. Adjai was placed in the home of some missionaries in the English colony at Sierra Leone. Here

he went to school and for the first time heard about Jesus Christ and His love for all boys and girls. Adjai's story somehow reached England, and an English clergyman arranged to pay for his tuition at the best school in Africa at Freetown. Here, when he was sixteen years old, he was baptized and given a new name—the name of his good friend in England, Samuel Crowther.

In a few years friends took him to England for a year's schooling there. He was quick to learn and showed great skill in languages. He also mastered the carpenter's trade, and both of these acquirements were of great use to him in his later life.

When he returned to Africa, he married a native Christian girl who, like himself, had been rescued from a slave ship. He determined to devote his life to winning the people of his native country about the Niger river to Christ, and he and his wife carried on a very successful boarding school for negro boys and girls.

England was at this time most anxious to explore the Niger river; first, to put a stop to slavery in the interior of Africa, and also to start trade with the natives. Two missionaries were to be sent with the expedition and one of those chosen was Crowther. It was a long, dangerous journey, but Crowther's acquaintance with the language and customs of the people was a great aid. They passed through heathen countries, and Crowther tried to tell the chiefs and their people about Jesus and aided as far as he could the sick and dying. His work on this trip showed the Englishmen who were with him that he was far above the average negro worker, and they wrote to England recommending that he be ordained to the ministry, which a few years later was done.

One day when he was preaching at Freetown, near the place to which he was taken when rescued from the slave

ship, he saw a very old negro woman in the congregation who looked very sad and unhappy. Crowther spoke kindly to her and she told him about her hard life as a slave and how all her children had been torn from her. "But worst of all was losing my little boy Adjai," she wailed.

The son had found his mother and his life-long prayer had been answered. His mother became a Christian and took the name of Hannah, whose son was Samuel.

Many years of faithful service followed, and in 1864, when West Africa was in need of a bishop, the English Church chose, as best fitted for this responsible task, Samuel Adjai Crowther. He was consecrated in Canterbury Cathedral before an immense congregation, and until his death at the age of eighty-two, in 1891, he labored unceasingly to win his people to Christ.

The Bishop of the Niger was once only a little African slave-boy. English Christian soldiers gave him a chance and he made the most of it. There are thousands of just such little boys in Africa to-day, waiting for the boys and girls in our Church schools, with the cross of Christ on their foreheads, to give them the chance to win all Africa to Christ.

SECTION 28

An African-American Bishop of Liberia

Long before the Civil War many people in the United States for various reasons had freed their slaves and these negroes had become more or less of a problem. Permanently to settle this problem, in 1816 the American Colonization Society was organized and they established in Africa a colony of freed slaves. For over thirty years the governing of this colony was in the hands of this society. They located just south of the British Colony of Sierra Leone, of which we read in Section 27 and which was established for the same purpose.

The area of Liberia about equals that of the state of Ohio. In 1847 it declared its independence and modelled its government upon that of this country. This little tract of land is the only remaining place upon his own vast continent over which the negro holds authority; all the rest of the land has been divided between European nations.

There are now about 12,000 Liberians, most of whom are descendants of the negroes from America. To understand something of their problems and of the Church's work among them, we need to know their neighbors.

Along the coast are 30,000 natives of the Kru and Grebo tribes who are largely fisher folk and have come more or less under the influence of the Americo-Liberians, and are susceptible to good government and Christianity. Back from the coast in the interior called "the bush" are about one million natives, the aborigines still largely in their primitive heathenism.

Thus there are in the Republic of Liberia three distinct classes of people: (1) the Americo-Liberians; (2) the Kru and Grebo tribes along the coast; and (3) the primitive heathen of the interior. These latter far outnumber the others. The three classes have little in common excepting the color of their skin.

The colonists who settled in Liberia in 1816 were less fortunate than those who settled at Jamestown in Virginia in 1607. There was no priest of the Church to shepherd the freed slaves on the African coast.

Four years later the Church through General Convention organized a missionary society, which later became the Board of Missions. One object of this society was to send Messengers to the company of freed slaves in Liberia. This was the first call of "foreign missions" to the Church, but for one reason and another it was fifteen years before the Church succeeded in sending any teachers to Liberia.

Then a colored man and his wife opened a little school with five boys and two girls. The first white Messenger to go to Liberia was a physician, and that same year the first clergyman and his wife followed. This man was the Rev. John Payne, who fourteen years later became the first Bishop of Liberia and the teacher and trainer of the black Bishop* of our lesson to-day.

"Bishop Ferguson was born in Charleston, S. C., in 1842, of parents who had been reared in slavery. His father was a deacon in the Baptist church, and, strange to say, his mother was a devout Roman Catholic. When quite a baby the future bishop had a very severe illness, of which his mother thought he would die. Her training had taught her the necessity of baptism, so, in order not to hurt the feelings of her Baptist husband, she followed what no doubt she thought a middle course, called in a priest of the Church, and the boy was made a Christian and given the name of Samuel.

"The Ferguson family landed in Liberia, after a two months' voyage from Savannah, in 1848. The father and two of the children did not live long in their new land of liberty, but Samuel and his mother survived that fever-laden climate and established a home. The mother was anxious that her son should get an education, and, thank God, the Church was there to give its help. Bishop Payne, who as the boy grew up did so much in the moulding of his character, took charge of him and put him into one of our mission schools at Sinoe, where he became distinguished for good behavior, manliness, and application. Those traits of character that go to make an efficient missionary and priest were developed in him during his student days, for often you

* This account of Bishop Ferguson's life appeared in *Lives That Have Helped*, published at the Church Missions House. It was written before the Bishop died.

would find gathered in his room many of his fellow-students, who had not had the blessings that were given him in being brought up in a Christian home, but who had come from heathenism; with these he would study God's word, meditate on its promises and teachings, and pray with and for them. Many of these men to-day testify to the fact that it was young Ferguson's interest in them and his devotion to his God that led them to Christ. His determination to become a spiritual leader was shown when he refused a good opening in business and waited on the possibility of an opportunity to study theology; which opportunity came when Bishop Payne, needing a teacher at a school in Cavalla, the home of the bishop, gave the young man a way both to support himself and also to study for orders.

"Cavalla is quite a large town, with a number of Afro-Americans in it, and around it a great number of native heathen people. Much of Mr. Ferguson's time, when not engaged in teaching, was spent in ministering to the spiritual needs of these people. He gave to many of them their first knowledge of a God of love. Not only did he minister to their souls, but the suffering from sores and diseases of all kinds made it necessary for him to know how to do, or attempt to do, very many things that should have been the work of a physician; and very often he had the pleasure of seeing the old man, the mother, and the little child enjoying the blessings of health through his labors; and the healing of their bodies often made it easier to help their souls. He had become devoted to his work, and the people were loath to let him go when, in 1865, he was ordered deacon and put in charge of St. Mark's Church, Cape Palmas.

"He was advanced to the priesthood in 1868, and for seventeen years labored as a priest in the Church. The power of his personality and the efficiency of his work is marked by the increase of the numbers of communicants in

every parish in which he worked, and especially in the number of converts from heathenism. So great was his influence that he became the logical man to succeed Bishop Penick. He was consecrated Bishop in June, 1885, in Grace Church, New York, the consecration sermon being preached by the Rt. Rev. Alfred Lee, Presiding Bishop, who said to the bishop-elect: 'Great is the trust, arduous the work, wide the field. For the wise discharge of your important duties and their effectiveness and success you will need in no small measure those gifts which our ascended Saviour bestows upon His ministry. Enviable, my brother, is the privilege of bearing a part, however humble, in hastening the regeneration of Africa. It was a son of Africa who bore the Saviour's cross on the way to Calvary. The task of Simon the Cyrenian is not yet done.'

"From this time on, through the thirty years that lie between, the life of this man has been identified with the Liberian Church. Indeed it might be said that in a large sense he is the Church in Liberia. The warning of S. Ignatius, 'Let nothing be done without the bishop', is quite unnecessary in Liberia. Not in religious enterprises only, but in all moral and social movements, Bishop Ferguson has been an increasing influence.

"Very few white men have been found willing to help him shoulder the heavy burden of bringing the heathen tribes to a knowledge of the true God, and helping the Liberians in the struggle for national existence and spiritual development. He has also been very much hindered by lack of funds to carry on the work, yet in spite of all this the work has progressed wonderfully.

"Bishop Ferguson's sound judgment and personality have been the means in God's hands of thus building up this work.

"Not only in the Church but also in the state has his

life been felt. We have spoken of those who from heathenism have felt called to work in the ministry of the Church, yet a greater number has, by the Bishop's influence and work, been prepared in the mission schools for important places in the government, from president down; and the majority of government officials to-day are products of Bishop Ferguson's training.

"Perhaps no man in the Republic of Liberia has had as much influence for good on the laws of that republic; he is continually being consulted in regard to the advisability of laws that have to do with moral reform, and has on more than one occasion, pending the adoption of some such law, been invited to address the congress and senate on the advantage or disadvantage of such and such legislation; and I think on every such occasion his advice has been acted upon. We are safe in saying that he is the greatest strength and influence for righteousness in his whole country."

On August 2, 1916, the news was received in this country of the sudden death of Bishop Ferguson. He literally died at his post, for he was sitting at his desk, writing letters, when the summons came to him.

SECTION 29

David Livingstone, the Explorer, as a Messenger of God

Through men like Bishop Crowther and Bishop Ferguson many black boys and girls, during the last hundred years in Western Africa, have been taught in schools and churches about Christ. Other men starting from South Africa have tried to carry the Light of Christ's Life to the people living in the very heart of Africa.

Moravians were the pioneers in Southern Africa, and they were followed by an Englishman, Robert Moffat, who translated the entire Bible into the language of the

Bechuanas. He also blazed the trail for Africa's great deliverer, David Livingstone.

David Livingstone was born in a little town in Scotland in the year 1813. His parents were poor, but they were highly respected for their honesty and religious devotion. At ten years of age he began to help the family by working in a cotton mill from six in the morning until eight at night. With part of the first money he earned he bought books for study, and would sit up at night reading until his mother compelled him to go to bed. In the daytime he would take his book to the mill, place it near the spinning machine, and read it sentence by sentence as he passed at his work. Along with his desire to be industrious, helpful, and studious, he was brave and adventuresome. It is said of him that he led the boys of his neighborhood, and in the ruins of a nearby castle his name can be found carved high above any other name.

When he was nineteen he read of the great need of Christian doctors in China. With the ambition to offer himself for that work he earned his way through college, and at twenty-seven took the degree of medicine and offered himself to the London Missionary Society for work in China.

At that time England was at war with China, and Robert Moffat was back in England appealing for men to go to Africa with him. Livingstone heard Moffat and had a long talk with him. Moffat told him, among other things, that he had sometimes seen in the morning sun the smoke arise from a thousand villages where no soldiers of Christ had ever been. That settled the question for Livingstone, and he offered himself for work in Africa, and in five months' time landed at Capetown.

Here he refused a tempting offer to become the minister of a large church, and followed Moffat to Kuruman,

the center of his work. From there Livingstone soon went farther north into the dark interior. He gathered a little band of natives about him as he traveled and his medical knowledge was kept constantly in practice, for he healed the sick he met, and some thought he was a wizard. He studied the trees and flowers along the way and put to use much of his scientific knowledge.

His aim was to explore the unknown parts of Africa, meet the natives, find suitable locations for missions, begin a movement to abolish the slave trade, and bring the blessing of Christian civilization to that dark land.

Livingstone's work in Africa falls into three divisions:

1. The arrival and journey across the continent. Time, fifteen years, 1841-1856.

2. Exploration of Zambezi River. Time, six years, 1858-1864.

3. Exploration of Central Africa. Time, seven years, 1866-1873.

1. His first journey of exploration was begun after he had been in Africa ten years. In that time he had learned the language, won the confidence of many natives, and prepared himself for the work.

Leaving Linyanti, a town of the Makololo tribe, he began a northern journey, desiring to work his way to the western coast. No white man had ever been through this country before, and to the natives he was the strangest sight they had ever seen. He traveled sometimes on horseback, sometimes on an ox, sometimes in a canoe, but mostly on foot. Day after day he went on, often without water, frequently sick with fever, and constantly in great danger. Again and again he met slave dealers who tore families apart and chained the poor captives together and marched them to the vessels on the coast. Wherever he went, by his care and thoughtfulness he won the love and trust of

the natives, who learned to believe in him and, through his acts of kindness to them, in the great God of whom he told them.

Almost exhausted he finally arrived at St. Paul de Loanda on the Atlantic coast. Here an English vessel was about to sail to England and the officers urged him to return with them, but he refused to go, because he had pledged his word to the Makololo chief that he would bring his natives back to him. His word to the African chief was the same as to his Queen. True to his promise he again entered the jungle, and after two years' march of over 2,000 miles he reached the town of Linyanti. After a short rest he started toward the Eastern coast. Following the Zambezi River he discovered falls grander than the Niagara, which he named Victoria, for the Queen. In May, 1850, he reached the east coast, and completed the first journey directly across Africa ever made by a white man.

2. Returning to England, the man who left years before, an unknown missionary, was hailed as a great explorer. He remained for two years in England, and then was placed at the head of a government expedition to explore the Zambezi River. He discovered great lakes and wonderful mountains which can now be seen on the maps.

3. After another journey to England he set himself the task of working northward into Africa, hoping to find the head waters of the Nile, and to break up the infamous slave trade. It was on this expedition that he was not heard from for so long that people believed that he had been killed by an unfriendly tribe. The New York *Herald* sent Henry M. Stanley into the heart of Africa to find out the facts. It was a difficult task to find one man in the heart of Africa.

For weeks and weeks Stanley followed one trail after another, and finally to the great joy of both they met. "Thank God, Doctor," cried Stanley, "I have been permitted to see you." "I feel thankful," replied Livingstone, "that I am here to welcome you."

For four months these two men worked together, and then, as Livingstone would not leave the task unfinished, and as Stanley could not remain, they separated, but Stanley was a different man. He came to Livingstone an enthusiastic newspaper correspondent bent on success; he left him imbibed with the spirit of his hero, to help win the black men to Christ. We shall see in the story in the next section how God used him through his newspaper to call another Messenger to help a black king and his people.

On a map of Africa you can trace the route that Livingstone took during his years of faithful service in Africa: (1) from Capetown north to Moffat's station at Kuruman; (2) the exploration north until he reached the west coast at St. Paul de Loanda; then (3) his return and continuance to the east coast until he had cut a road across Africa, and returned to England to interest the people in the homeland in Africa's needs and opportunities; (4) his third and last journey in search of the headwaters of the Nile, where Stanley found him. His journey marks a rude cross on the Continent of Africa, and he opened the way for the light of Christ's life to enter.

On May 4, 1873, Livingstone did not appear as usual from his hut. The natives waited and wondered. Finally they entered, and found him dead, kneeling by his bedside in the attitude of prayer. They were in the little village of Ilala on the southern end of Lake Bangweolo.

In his diary were the following words: "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord, my God, and go forward. . . My

Jesus, my King, my Life, my All, I again dedicate my whole self to Thee. Accept me, and grant, O Gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen."

The natives buried his heart at the foot of a great tree, and his embalmed body they carried to the coast and shipped to England. There it lies in Westminster Abbey. The tomb in England and the tree in Africa call to many to-day and ask that they carry on the work so nobly begun by Livingstone.

"He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame,
Let marble crumble; this is Living-stone."

SECTION 30

Two Road Builders in Africa

One November morning in 1875 the newsboys on the crowded streets of London were having a big sale of their morning papers. "Latest news from Stanley," they would cry, and then every one wanted a copy.

For nearly four years Stanley and Livingstone had kept the pulse of England throbbing with thrilling accounts of African life and discoveries, but with neither railroads nor telegraph facilities letters from Stanley in the heart of Africa were hard to obtain. This one was seven months old when it reached the newspaper office. It had come in a very roundabout way. A young Frenchman who had been with Stanley started to return to Europe and took a letter to the London *Daily Telegraph*. He and his companions in traveling north toward Egypt were set upon by savage tribesmen and killed and left on the sands. Later some English soldiers came by. Hidden in one of the boots of the Frenchman they found Mr. Stanley's letter. They

quickly forwarded it to the English general in Egypt, and he sent it to the newspaper office in London.

But what was there in this letter that all were so eager to read? A message very different from any that Mr. Stanley had sent home before.

The newspaper correspondent had sent out a clarion call for a soldier of Christ to come and win the black people of Uganda. In the letter he told how King Mutesa of Uganda had sent for him to come to the court and tell about the white man's God, how he had told all the Bible stories he knew, and then at the king's urgent request had helped two native boys to write on boards for the king's daily reading the Ten Commandments, the Lord's Prayer, and Christ's Commandment, "Thou shalt love thy neighbor." Stanley ended his appeal for a practical Christian to come and teach these people to live Christian lives with these words from King Mutesa: "Staunlee, say to the white people that I am like a man sitting in darkness or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live."

This newspaper with this appeal of Stanley's caught the eye of a promising young engineer in Berlin, Germany, Alexander Mackay, and he promptly offered himself to the Church Missionary Society of London for work in Uganda and sailed for Zanzibar in April, 1876. Let us look for a moment at this young man and see of what material he is made.

He was a Scotchman and the son of a clergyman. When he was born, in 1849, the eyes of Scotland and England, too, had been turned toward Africa's need by such men as Moffat and Livingstone, and Mackay's father and mother were both greatly interested in the winning of the people of this great continent to Christ. They hoped their little son would become a clergyman when he grew up,

and, as his mother said, "if God prepared him for it," join the men who were trying to win Africa. But Alexander's taste did not develop along that line. From the time he was a very little boy he was always fond of machinery. His holidays were usually spent at the village blacksmith's or the carpenter's shops, for he liked to watch men and machinery, as they did their work. Even in college he liked best the studies in which he could make something with his hands.

After his college course he went to Berlin to perfect himself in engineering work. While there, about a year before seeing Stanley's appeal, he read how much Christian doctors were needed in Madagascar. "Then why do they not also need Christian engineers?" he began to ask himself. His friends thought this was a strange idea. "An engineer missionary" was a kind of which they had never heard. But Mackay was a practical man and he realized that those people in that uncivilized island needed to be taught to build roads, bridges, railways, to work mines, and to make and use various kinds of machinery, if they were to become faithful Christians. He was learning the language and preparing to go to Madagascar, when he read Stanley's appeal from the black king of Uganda, and he decided at once to go there.

Arriving at Zanzibar, Mackay with nearly five hundred native carriers started overland to Uganda, a country in central East Africa, lying near the equator, and its shores bordering the great Lake Victoria. It was a long, tedious journey, through swamps and jungles, attended with dangers from men and wild beasts, and even worse from the terrible African fever. Discouragements were many and travel very slow, but after two and a half years Mackay and one white companion reached the king's palace, and were warmly welcomed by Mutesa. He showed every sign of being glad

to have them in his country. He supplied them generously with food. He gave them huts to live in. He gave them land on which they and the natives they taught built a mission house and school building. He listened attentively at court to their messages and asked if they had brought the white man's "Book". "Then my heart is good," he replied.

Mackay found the natives of Uganda brighter and more advanced than any others he had seen in Africa. He at once set up his blacksmith's shop and they came in crowds to watch him at his work. He built a wonderful house, introduced a cart, made a magic lantern, set up a printing press, and was boat maker, bridge builder, and school teacher. The people learned to love and trust him, and day after day and night after night he was by word and deed teaching these Uganda men and boys about the Carpenter of Nazareth and the love for them of the King of Kings.

All went well for a time, then Arab slave dealers tried to oppose Mackay's work. Before the white man came Mutesa had listened to the Arabs' appeal that he become a Mohammedan. When he ordered the Christians' Sunday observed and the white man's Book read at court the Arabs were angry and they poisoned his mind. A fatal illness seized King Mutesa. He vibrated between loyalty and cruelty to Mackay and the native Christians, and finally returned in despair to native sorcerers and magicians. He died, and his son Mwanga, a lad of seventeen, came to the throne. He hated the Christians and cruelly persecuted them. But the persecutions only increased the number of those who came to Mackay desiring to be baptized.

News of these conditions reached England. A young man by the name of Hannington was consecrated Bishop of Equatorial Africa, and started to reinforce the Mission at Uganda. Unfortunately he and his party of fifty arrived at the time of one of Mwanga's persecutions. They were

attacked and cruelly murdered, only four of the party escaping. Bishop Hannington's dying words were: "I am about to die for the people of Uganda, and have purchased the road to them with my life."

Finally Mackay made up his mind that his presence at Uganda's capital simply continued to stir up opposition, and for awhile, at least, it would be better for him to go elsewhere. He went to the south shore of Lake Nyanza, where he established another mission station. Here he spent much time in the translation and printing of portions of the Bible. Stanley met him here and urged him to return to England for rest and refreshment. "Not until some one comes to take my place," he replied.

The dreaded fever seized him again and in four days he died, after fourteen years of constant service to win the black man of Uganda to his Master.

What did it all amount to? Look at Uganda to-day for the answer. If you should go there to-morrow you would not have to endure the long tedious march through the swamps that Mackay had. You would go in a comfortable railroad train from the coast to the Great Lake. You would not find heathenism as wide-spread as it was in Mackay's day, but in many places you would find native Christian churches where you would be welcomed. The reason for these changes is that Mackay and men like him gave their energies and their lives that the people of Uganda might know of Christ. The work has been well commenced, but is by no means done. The native Christians need help and encouragement; and Uganda needs not only roads and translations, but even more the lives and the services of Christian merchants, doctors, nurses, engineers, and teachers, that the good work begun may be continued.

CHAPTER X

The Message Spread by the Church Carried to the Islands of the Seas

SECTION 31

The Church Carried to Savages in the South Seas

During this year we have followed many Messengers of Christ and His Church as they have journeyed on from Palestine through the black forests and over the mountains of Europe across the seas to the Americas in the new world, and into the jungles of the Dark Continent. At the opening of the nineteenth century, we are going to see how brave men sailed the seas to carry the Message of God's love to millions of savages living on some of the islands scattered throughout the basin of the Pacific Ocean.

Do you remember that adventuresome Captain Cook and how the book that he wrote about his travels made Carey want to go to India? That same Captain Cook visited these South Sea Islands, and the stories that he told of the people whom he found there made a great impression upon some people in London, and a few of them banded together and formed what was called "the London Missionary Society". Their purpose was to send men with Christ's Message to the savages on the islands in the Pacific Ocean.

Heroic men and women from Scotland and England

offered their services to this society. A fleet of missionary ships sailed from England carrying these Messengers far from their homes and kindred and taking them to strange islands and stranger people. Some day you will enjoy reading about the thirty men and women who sailed in the little ship called the *Duff*: also about John Williams and his wonderful little craft, the *Messenger of Peace;* John Geddie and his young wife; John Paton and the famous well; and James Chalmers. They were all brave and had many exciting adventures. In this course there is time to mention only two of the Englishmen who carried the Church to the South Sea Islanders.

South of Australia is a large island called New Zealand.

In 1841, the Church of England appointed Bishop Selwyn as Bishop of New Zealand and the South Seas. As soon as he had started the work on the island of New Zealand he set sail in a little ship to visit the islands at the north. He soon discovered that there were thousands of dialects and languages used on these islands, and that to carry the Message to them would require many Englishmen and many years of study. Instead of this, he conceived the plan of bringing bright boys from the largest of these islands to a school where teachers could prepare each to go back to his own island to teach his own people. He returned to England to secure teachers for this school.

One who heard his appeal and offered himself for this work was John Coleridge Patteson. When Patteson was a little boy at Eton, and Bishop Selwyn was home for the first time, he heard the Bishop tell about the people in the South Seas, and he resolved then that when he grew up to be a man he would go with Bishop Selwyn. Now he had been graduated from college, the Bishop was again in England calling for men. It was the chance he wanted. He took it and went back with Bishop Selwyn.

Patteson was exactly the kind of man the Bishop needed to teach these bright little boys whom each year as he sailed about among the islands he gathered up and took away with him to the school established at Norfolk. He became teacher, father, brother, friend, and playmate to his boys. He taught them cricket, printing, and weaving; he nursed them when they were ill; he loved them dearly; and they put their hands in his and followed wherever he led them.

In 1861 Patteson was made Missionary Bishop of Melanesia, and continued cruising, teaching, and preaching for ten years. Then one day, as he was sailing in the *Southern Cross*, among the Santa Cruz Islands, with some of his native helpers, he landed on the little island of Nikapu. Now the natives on this island were just then in a very revengeful state. Their chief was away, and recently the slave-traders in a ship painted in imitation of Patteson's, and with one of the men dressed like the Bishop, had enticed five of the natives on board, kidnapped them, and sold them into slavery. The Bishop went unsuspectingly ashore, trusting in the regard with which he was held throughout the islands. As he disappeared among the trees, those on board saw arrows fly. Alarmed, they set out to look for the Bishop. They saw a canoe floating out toward them. In it lay the body of their beloved Bishop, five wounds in his breast and over them a palm branch tied in five mystic knots. It was learned later that the deed was in retaliation for the kidnapping of the five natives at the hands of the white traders. When the chief returned and the islanders learned whom they had slain, they were heartbroken and punished the murderers of the hero-bishop.

On the little island now stands a simple iron cross, twelve feet high, bearing this inscription:

"In Memory of
John Coleridge Patteson, D.D.,
Missionary Bishop,
Whose life was here taken by men for whom
he would gladly have given it.
September 20, 1871."

Queen Victoria, when she heard of Bishop Patteson's death, appealed to Parliament for more men and for more money for the people in the South Seas; and there are now more than twelve thousand baptized persons in the native Church of Melanesia, while there are several churches and schools on the very island where the good Bishop gave his life for his enemies.

SECTION 32

The Message Carried to the Hawaiian Islands

On our cruise through the island world of the Pacific we sail now north of the equator. Midway between the two great continents we come to the islands named by Captain Cook the Sandwich Islands, but now called the Hawaiian Islands.

Here at the "Cross Roads of the Pacific" we are on United States soil and under "the Stars and the Stripes", for in 1898 the Hawaiian people offered their islands to the United States as a gift, and they were annexed.

The islands are very beautiful, with lofty mountains and fertile valleys. The climate is a mild summer all the year round.

If we had landed here in 1778 with the bold adventurer, Captain Cook, we should have found the natives in many ways similar to those on the other islands, although they were never cannibals. The chiefs and petty chiefs held the common natives in a state of practical slavery. The priests held all the people under a highly developed

system of "tabu". They made many places and objects, especially of food, sacred. The rules of the tabu were particularly hard upon the women and children. Their religion was a mass of superstitions and their idols were most hideous.

There was a belief among the Hawaiians that their god Lono left Hawaii long ago and would some day come sailing back to them. Therefore, when Captain Cook and his pale-faced sailors appeared among them in his beautiful ship, the news spread that the god Lono had returned to earth. The king and all the people received him with honors and showered their choicest gifts upon him. For about a hundred days the white-faced strangers stayed in their winged ships at the green islands, but they brought no message of love, of peace, or of good will to these poor natives. Instead they showed themselves more beasts than men. In awe the people saw the temples pillaged and the tabu broken. Then one of the sailors died and the people cried, "These are no gods, but men like ourselves," and in anger they turned upon them, and Captain Cook was killed.

For nearly ten years no European visited the islands. In the meantime two American sailors, Isaac Davis and John Young, had been captured and by their knowledge of the use of gunpowder had assisted the king in uniting all the tribes under one powerful state. The sailors became chiefs and gave the king new ideas of law and justice. Then came the English explorer and Christian gentleman, Vancouver, who did much to undo the harm done by Captain Cook and his men. Bishop Stanley says of him: "In 1792, Vancouver made his first visit to the islands and proved a great blessing; he introduced cattle and many kinds of grain and fruit, and he and his men were always looked upon as the guests of the nation. He gave the king much valuable advice in regard to his intercourse with foreigners, the

management of his kingdom, the discipline of his troops, etc. He also told him of the one true God, Creator and Governor of all mankind; that their tabu system was wrong, and that he would ask the King of England to send to them a teacher of the true religion." He kept his promise to the Hawaiian king, and put the matter before the people of England; but the missionary spirit of the nineteenth century had not been aroused then and the religious condition of Hawaii aroused no interest among Churchmen, so that the English Church lost a great opportunity.

But gradually the gospel seed which had been planted in the island took root and a readiness for Christianity grew up. Some travelers from Tahiti brought the wonderful news of the overthrown idols there and the worship of the Prince of Peace. When, in 1819, the king died, and the queen broke the tabu, the idols lost their hold on the people and many of them were destroyed. The situation was a strange one; a heathen people had tired of their foolish idol playthings, and had thrown them into the sea, and they stood on the threshold of a new life with arms outstretched, crying in vain to England to send them a teacher of Christ and His Church.

Although England turned a deaf ear, God used a little runaway lad to help America hear the call of Hawaii and respond to it.

One day in 1809 a gentleman in New Haven saw on the steps of Yale College a lad of about thirteen, curled up in a heap, crying. He stopped and spoke to him and learned his story. His name was Henry Obookiah and he was a Hawaiian boy. He had seen his father and mother and little brother killed in war, and to escape capture he had run to the water and crawled away on board a ship that was in the harbor. When the captain found him he was kind to him and brought him to his own home

in New Haven. A new world opened before the eyes of the runaway lad. His mind was powerfully stimulated by all that he saw and heard about him, and a burning desire for an education, which seemed hopelessly out of his reach, awoke in him. It was in a moment of utter despair that the gentleman found him. Friends became interested in him, his education was provided for, and during the next ten years he worked earnestly to fit himself to go back to teach and win his people, then typhoid fever seized him and he died. But he had opened the door. Many people had heard of him, and a party of seventeen Congregational missionaries left Boston in 1819 to go to Hawaii in his stead.

They reached there just after the king's death, when the idols had been destroyed and the people were without a religion. Then began one of the most wonderful conquests of Christ's soldiers. The rulers became Christians and bravely and patiently taught their people. Books were translated into the Hawaiian language, schools were started, and the king issued a proclamation ordering every one to attend them. In these schools could be seen aged men and women learning their letters with their little grandchildren.

Idolatry was overthrown, but superstition and fear were deeply imbedded in the hearts of these simple people; so, too, was their love and loyalty to their rulers. This story, often told and dearly loved in Hawaii, shows it plainly.

Kapiolani, the ruler of a large province, had accepted Christianity with her whole heart and mind. She had, with her own hands, destroyed idols, tended the sick and suffering, and founded schools. In the district where Kapiolani ruled was the world-famous crater of Kilauea. In the frightful depths of the burning lake of lava, the goddess Pele was thought to dwell. Kapiolani resolved to

free her people from the bondage of the terrible fear of Pele. She traveled on foot a hundred miles over hot lava beds to the very brink of the awful crater. There, in sight of eighty of her subjects, who had followed her weeping, she defied the crater goddess Pele; hurling stones into the sacred lava and saying, "Jehovah is my God; I fear not Pele. He kindled these fires, you must serve and fear Him." Then she knelt and worshipped the true God in the presence of the awe-struck people, and the power of Pele was broken forever.

Many changes have swept over these beautiful islands during the last hundred years. The long-looked-for English teachers came about the time of the great Civil War in America, and were warmly welcomed by the king and queen, who with their ancestors had so frequently begged England for them since Vancouver's promise. The king translated the Book of Common Prayer for the people, and partly in memory of him St. Andrew's Cathedral was built.

The life which centers about this house of God is typical of what the soldiers of Christ have been doing to win "all sorts and conditions of men" who have come to call Hawaii home. The climate, the position between the two continents, the wonderfully fertile lands, the political conditions, and other causes have brought to these islands men from east and west: Chinamen, Japanese, Koreans, Americans, Brazilians, and Portuguese. In the Cathedral every Sunday services are conducted in four different languages, and in every school there are boys and girls of many different races. If at the Cross Roads of the Pacific we can teach and train the brown, yellow, and white boys and girls to be loyal soldiers in Christ's army they will be the best of teachers for the boys and girls of all the eastern countries.

The inspirer and leader of all the work of the Church,

which centers about St. Andrew's Cathedral, is Bishop Restarick.

He came as the new bishop to Hawaii in 1902. One who has known very intimately of his work on the islands speaks of him as "A Gardener of Souls", and writes: "He found the Church torn and weakened by political and other causes. The unfinished Cathedral was in a very dilapidated condition, and the Priory and Iolani schools were mere wrecks of time; there were in the island but nine parishes and missions, and nine clergy and 572 communicants.

"The Bishop, being a wise gardener, determined that a seven-acre plot right in the heart of the city of Honolulu was to be intensively cultivated. In its center stands the repaired, adorned, and beautiful St. Andrew's Cathedral, its tower dominating the city, and around this the gardener has placed a number of greenhouses—schools and churches—where many different kinds of plants are trained and nurtured until they are strong enough to be transplanted to the large garden of the world.

"St. Andrew's Priory, the school for Hawaiian girls, was a legacy from the English Church. Here have been educated a very large number of Hawaiian women whose influence is felt throughout the islands.

"Then there is the Iolani school for boys, also in the Cathedral close. The house was the childhood home of General Armstrong, founder of Hampton Institute, Virginia. Boys of all nationalities make up this school. The writer has seen Hawaiian, Chinese, Japanese, Filipino, and American boys all in the same class studying English textbooks. Here day by day nearly two hundred boys—differing in race but at one in Christ—are trained for service.

"Christian education! This the schoolmaster gardener realizes that his plants need. Not merely to know the

facts of civilization, but to know the *truths* of life—and Him who is the Truth."

Before we leave the Hawaiian Islands we want to pay a visit to the little island of Molokai. During the last thirty years the greatest changes have taken place in this island—and all through the efforts of one man, Father Damien, the friend of the lepers.

He was born in Belgium in 1840, and the spring of 1873 found him in Molokai. He had come to devote himself to the nine hundred lepers, sequestered here from all parts of the Archipelago. When he came the place was like a vast cemetery, an inferno. By his heroic love and limitless tact and wisdom he made it an abode of virtue and comparative happiness. On April 15, 1889, he died, "a victim of his own devotedness; in the triumphant horror of his leprosy". But heroic men were not lacking to take up the work he was obliged to lay down. His example of thoughtfulness and love for these poor outcast people has been followed in a greater or less degree by many noble men. An instance is noted in the recent act of Admiral Sperry (1908), who, in taking the United States fleet around the world, permitted the ships to pass near enough the shore of Molokai for the lepers to see them. He received a letter of thanks from the lepers, which said in part:

"These sixteen battleships, having the full confidence of America, came down the lane with a friendly nod and passed on, so dignified and beautiful, this early June morning. Our abode has been called 'Molokai the Blest'. It has surely been so this day."

The Admiral did not forget that these lepers are Americans whose pulses can thrill with patriotic love at the sight of "the Stars and the Stripes". The Christian Church needs to remember that Molokai can be called "the

Blest" only when Christian men and women live and teach there the message of the Great Physician.

SECTION 33

The Message Carried to the Philippine Islands

Our Messengers take a long sail now to the Philippine Islands, east of the coast of Asia. These islands were almost unknown to the boys and girls of the United States until the day in May in 1898, during the Spanish War, when they became a part of the territory of the United States. Since then soldiers, merchants, lawyers, teachers, nurses, doctors, and Christian Messengers have sailed in large numbers to the islands; many of them have gone from America. They have found an abundance of work to do there.

The first European to enter the life of the Filipinos was the explorer Magellan. That was almost four hundred years ago, for he discovered the islands in 1521, and gave them to his sovereign, Philip II of Spain. That is why they are named "Philippines". Then the royal proclamation went forth that the islands should be entirely Spanish, in government, in language, and in religion. "All the King's subjects shall be Catholic," was the cry.

To accomplish this, bands of friars were sent from Spain to the islands. They settled for the most part among the largest tribes and on the coast. They built churches and conducted the service always in Spanish. They established schools and taught, but only in Spanish. And so in course of time there grew up on the islands the three distinct kinds of people which we find there to-day.

The first class is made up of the brightest Filipinos, who have lived mostly at or near the seaports and have come in contact with the Chinese and other races in the exchange of goods. These Filipinos speak Spanish, and

many of them have been baptized and confirmed in the Roman Church, and the sons of the well-to-do have usually been sent to Europe for their education.

The second class is composed of the natives who have lived farther inland and among the mountains, and are for the most part farmers, having been taught the simplest forms of agriculture by the Chinese. These people are divided into several tribes, among whom are the Igorots in the mountains of northern Luzon. In the southern islands are the Moros, who are fanatical Mohammedans. These people have caused the United States much trouble and bloodshed. The condition between tribes has been one of almost constant warfare. As the friars made little attempt to learn the dialects of these different tribes, they influenced their primitive religious ideas but little. These centered about a mass of superstitious belief in the *anitos*, or spirits of the dead. These are thought to surround the community in which they once lived, and to be the cause directly or indirectly of all sickness and death. Because of fear of the *anitos* a young child must never be left alone, and the cradle is unknown among these people. Many superstitions keep them in constant terror.

They still have a curious custom of community living. Each family has a small grass hut in which the parents and children under two years of age sleep on the earthen floor, and where in bad weather the daily meals are devoured. In fair weather the food is prepared and eaten in the open space in front of the hut. In each village or pueblo there is an *olag* or dormitory for all the girls, and another for all the boys. Here they sleep each night until they marry. The women do as heavy work as the men, and among the Bontoc Igorots the only beast of burden is the human being.

The third class on the islands are the as yet almost

unknown "Nigrito". They are a diminutive black folk, with frizzly hair, flat noses, and round heads. They are timid savages, who live in the thick forests in the interior of the islands and scurry away like rabbits at the approach of the white man. As yet civilization has not touched them.

Spain in the main failed in winning the Philippines because the friars were too narrow-minded. During the four hundred years, while the rest of the world was progressing, they remained stationary, and the people to whom they ministered outgrew them and became impatient under the Spanish Catholic yoke that bound them. European education opened the minds of the well-to-do youth, and unjust taxes and exorbitant fees for funeral and marriage rites embittered the common people. All freedom of thought was impossible, for opinions not authorized by the friars were punished by banishment or death.

Discontent and a determination to banish the friars grew; rebellion and acts of great cruelty followed. Dr. Jose Rizal became a martyr for Philippine freedom. He was a brilliant pupil in the Jesuit school at Manila and then went to Europe to complete his education. While there he became convinced that the only thing to save his island home from its condition of bondage and tyranny was to banish the friars. He wrote several books expressing these ideas. He returned to Manila, was arrested, and executed for daring to think. This was as late as 1896. His dying words were: "What is death to me? I have sown the seed; others are left to reap."

Then one of the great wonders of history takes place. Freedom to know and worship God comes to the Filipino from a most unexpected quarter.

In far-off Cuba a United States man-of-war is sunk, and suspicion falls upon the Spanish government. "Remem-

ber the 'Maine'!" is the country's cry, and war between the two countries is declared in April, 1898.

Commodore Dewey with his American fleet is in the Pacific, off the coast of Manila. A large Spanish fleet is there also. The war news reaches both commanders, and on the morning of May 1st the word is given, the guns open fire, and the entire Spanish fleet is sunk in Manila Bay. On the American side it was a bloodless battle, for not a man was lost, and not a ship was seriously injured. By the treaty of peace the Philippines were ceded by Spain to the United States, and the "Stars and Stripes" floated over Manila.

Armed resistance on the islands followed; American troops were placed throughout the archipelago. People in the United States were divided as to the wisdom and justice of holding the islands, which had so strangely come into the possession of the nation. Finally it was decided that they could not be given back to Spain; they could not be left to fight constantly and ignorantly among themselves, and that the United States must establish civil government on the islands and *teach* them citizenship and Christianity.

Eight hundred friars left Manila when the Americans came, and with the raising of the flag of liberty came the freedom of the open Bible. Since 1902 the Filipinos have been buying Bibles for themselves at the rate of five thousand per month. But they are like the man of Ethiopia reading the prophet Isaiah to whom Philip said, "Understandest thou what thou readest?" and he said, "How can I, except some man should guide me?"

To guide the Filipinos has become the God-given task of Americans in this century. To win them to Christ requires the labors of many different kinds of workers—Christian statesmen, teachers, doctors, and nurses.

The government has placed many men of signal ability

and absolute consecration in the islands to perform the difficult task of bringing order out of confusion and to establish justice and freedom. One has established an exchange or produce market to do away with the custom of plunder for daily bread; another has directed the building of a road, which is becoming a highway for the Messengers of the Prince of Peace.

The chaplains of the army were the first religious teachers other than Roman Catholics to administer to the native people. Clergymen of all churches were soon on the field, and they found a varied work before them. First there were the many Americans and Europeans, scattered sheep of various folds, sadly in need of a shepherd. If the natives were to be won to Christ, the men and women whom they saw from Christian countries must be strengthened and helped to be worthy soldiers and servants of Christ. Then there were the pagan tribes whom the Roman Church had never reached, and the discontented and rebellious Filipinos who had turned away from the religious instruction of the friars and were without any religious leaders.

In several places seeds had been sown which prepared the way for the success of these new teachers. In one place, forty years before, Padre Juan, a friar quite different from the others, had gone among the peasants, winning their love, reading to them from the Bible, and telling them that some day true teachers would come among them bringing them the Bible and teaching them to read it.

When the new religious teachers began to preach and teach among these people, the news spread like wildfire that the true teachers that Padre Juan had promised had come, and the people flocked from all the villages round about "to see and to hear". They would walk fifteen or twenty miles and would come on Saturday night, bring their own food, and sleep on the bare floors and stairways of the

missionary's dwelling or the church building, so anxious were they to attend the Sunday services.

But as one of our workers on the field has said: "Mere precept or instruction on Sundays, or even daily, will not be sufficient to change the gross customs of these people." They need teachers to *live* among them and show them what Christian living is like by daily example.

One of the best tools to bring this about is the school. The government realized this, and in August, 1909, five hundred men and women school-teachers landed on the islands and immediately set to work to instruct the boys and girls, and establish a national system of public schools. These shy brown children began to study English, and they learned rapidly, so that now most of the first and second grade schools are taught by Filipino men and women who were trained by this first army of American school teachers. A prominent Filipino said: "The Filipinos have three great needs, and none of them is independence. The first is schools, the second is more schools, and the third is more schools."

Chief among the laborers in the field of winning the Filipino have been the doctor with his much-needed co-worker, the nurse. Besides relieving suffering, the doctor and nurse more than any other can free these simple ignorant people from their terrible fear of the *anitos*. Dispensaries and hospitals have been opened wherever there have been doctors or nurses to do the work, and in every place where one child or person has been treated he or she has always brought another. Tender care for their poor sick bodies has often opened the way to teaching them of the loving Master.

*"To teach the Filipinos to become good citizens the gov-

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* This quotation is from a pamphlet published by the Board of Missions, entitled *The Cross, the Flag, and the Church.*

ernment has sent strong leaders into the island; to teach them to become good Christians, the Church has sent many of its best men. Conspicuous among them is the Bishop of the Philippines.

"After the American occupation, the attention of the Church was specially called to this new territory because of the many soldiers stationed there and the influx of American settlers. It was primarily to minister to these fellow-countrymen in their strange tropical surroundings that the General Convention of 1901 elected a bishop to oversee this new field, which since our occupation had been shepherded by an army chaplain and two clergy sent out by the Board of Missions.

"The man selected as bishop was Charles Henry Brent. He is a true present-day apostle. For sixteen years this great man has labored in the islands. Like S. Paul, he is learned in the deep things of God. Like that apostle, too, his care of the churches and furtherance of the gospel carries him on arduous and thrilling journeys. He lives in Manila, spending about half of each year there, and the rest either voyaging about the islands southward, which you will see in the map, stopping at Zamboanga and Iloilo, or taking long horseback 'hikes' among the mountain ranges of northern Luzon. Bishop Brent is always occupied with some progressive and profound work. On his steamship journeys homeward he will write a book; in some lonely Igorot hut he will write wonderful, inspiring letters by candlelight to his co-workers or distressed folk at home; at his desk in Manila (made of steel, to guard against tropical dampness and the burrowing of white ants), he conceives fresh enterprises in Christian Unity.

"The beautiful Cathedral of S. Mary and S. John, which is the only church of that name in the world, is constructed of reinforced concrete, as Manila is at the junction

of earthquake waves. Its interior furnishings are carved from the rare woods of the Philippine Islands. Cool, mellow light floods in through tiny panes of flat shell. Here worships a goodly congregation of American citizens, engaged either in business or in the army. The chimes peal out a welcome to all our countrymen whom fortune has cast in that Americanized Spanish-Malay city. Near this great building is the Columbia Club, which is a helpful organization for four hundred American men living in Manila. It provides wholesome recreation of many sorts.

"Crossing Manila, we pass the ancient and fern-clad battlements of the walled city. Gathering here in war time, the Spanish settlers and the numberless friars would haul up the drawbridges which spanned the deep moat, fighting the marauding Filipinos or invading Chinese. This is now a picturesque survival of old-time warfare. The banks of the Pasig river with its numerous *esteros*, or canals, are closely covered by a great flat district of straw houses known as *nipa* shacks. Here thousands of Filipinos live. In this section we find two missions of our Church. The first is a parish church with a settlement adjoining. A pleasant house presided over by a deaconess, a dispensary where each year thousands of sick folk are cared for, a training school for Filipino nurses, an orphanage for twenty-five children, and a church with services conducted in Tagalog offer numberless ministrations. Tagalog is the dialect of the northern islands. It is a strange tongue.

"For several years a faithful missionary skilled in Chinese has conducted a growing work among the Chinamen of Manila. There has been a day or night school, and sometimes both, in connection with the Chinese mission since it was founded. These converts developed into strong, consistent Christians, and contribute steadily to the fund to pay for their church and school building.

"Four miles from the city is Fort William McKinley, one of the largest army posts which our country maintains. There are 11,000 soldiers now in the Philippine Islands. The army chaplains of our Church have always gladly co-operated with the Bishop, and have done effective service at many points. Thus you see that in Manila there are four phases of Christian work: that for the Army, the American citizens, the native Filipinos, and the Chinese."

Our chief centers of work outside of Manila are at Sagada and Bontoc.

CHAPTER XI

The Message Spread by the Church Carried to Japan

SECTION 34

The First and Second Coming of Christianity to Japan

About 1,200 miles north of the Philippine Islands is the Island Empire of Japan, known as the Sunrise Kingdom. It is composed of four large islands and about two thousand small ones. Putting the islands all together we would have a land nearly as large as the state of California, but with a population about one-half that of the whole United States.

It is called the Sunrise Kingdom because it is so beautiful that it seems to be a fitting place for the sun to be born each day. Coming into the harbor of Yokohama in the early morning, the traveler sees the little gray villages with their thatched roofs shaded by beautiful pines, palms, and bamboos; behind are the slopes and ridges dressed in the brilliant green of the rice fields, while in the distance, behind it all, rises the peerless mountain peak of Fuji, glistening rosy and pink in the morning light.

Several hundred years ago the sun rose on the same beautiful country as to-day, but the people were very different. In the beautiful land which seemed to spell Peace, fighting was everywhere, while one clan or tribe

tried to put down other clans or tribes. In worship these people were superstitious. Each family worshipped its household god, kept on a sacred shelf, and in addition worshipped a "mountain god", a "tree god", a "fox god" —and gods made to stand for almost anything and for almost any force. There were so many that they were spoken of as "the eight million gods and goddesses".

In 1542, Francis Xavier, a missionary of the Roman Catholic Church, made the first attempt to win this beautiful land and its people to Christ. At that time he was living and teaching in India. One day a man, who had run away from Japan because he had committed murder, came to Xavier and sought peace in his trouble. He told Xavier about his homeland, and so interested him that together they journeyed to Japan. For two years and a half they worked with great success. They traveled over much of the country and in almost every place won some followers. In one place they received a cordial welcome from the ruler of the province, who became so interested that he appointed a day for a public discussion, and after it declared himself a follower of Christ. Within the next fifty years over two million Japanese were won to Christ and two hundred ministers appointed. During this time embassies were sent to Europe to visit the Pope and express to him the loyalty of the Christian Japanese.

About 1600 a sudden change took place. Civil war broke out between two great Japanese soldiers. These were the beginnings of dark days for the Christians, for the stronger and more successful of the two soldiers had no regard for Christians. One day he discovered that a prominent Christian was leading a plot to betray Japan. Immediately persecutions of the Christians began. Tens of thousands were killed. The story is told of one group of twenty-four who were arrested. When they refused to

trample on the cross they had their ears and noses cut off and were led to crucifixion with this signboard carried before them: "These men are to be executed at Nagasaki because they preached an evil religion."

So complete was this persecution that in less than a hundred years from the arrival of Xavier no one could be found who dared openly profess himself a follower of Christ. All over the empire, in every city and village, beside the roads and on bridges, were great notices which read:

"So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he dare violate this command shall pay the forfeit with his head."

For over two hundred years these boards looked down on a land where the name of Christ was not spoken and a prayer to God was not heard. Japan became a hermit nation, all ports were closed, and all Japanese were forbidden to leave their country.

But silence and isolation are impossible in our great modern world. While Japan kept to herself, the world about her developed. People traveled. As they passed and repassed the closed gates of the Sunrise Kingdom, they longed to enter. They longed to buy what Japan had to sell; they longed to sell to Japan things that would make the life of her people better and happier.

In the work of opening Japan the United States led. In 1852 Commodore Perry, in command of a fleet of seven men-of-war, entered the harbor of Yokohama and dropped his anchor. Later he delivered to the ruler a letter from the President of the United States demanding protection for sailors wrecked on Japan's coast, and asking for an open port for supplies and trade. With tact and consideration Commodore Perry accomplished his purpose, and

the two hundred years of Japan's silence and isolation were at an end.

One treaty followed another, and the light that streamed in through the open door began to show the Japanese to themselves.

They saw that the world had many things that they lacked. Wider and wider they opened the door, that some of the blessings of modern civilization might enter. With these blessings came again the winners of the world for Christ. The old signboards were taken down, Americans were granted the right to erect churches, schools were organized, and the life of New Japan began. At first the Messengers of Christ endured opposition, but as the new life developed prejudice gave way, heathenism began to weaken, and Christianity to triumph.

The 17th of March, 1865, will always be remembered because a wonderful event happened in Nagasaki. When the new Roman Catholic Church was opened, there came to the priest a group of men representing the people. This was their Message: "In our hearts all we who are present are the same as you, and at home nearly every one thinks as we do." Then it was disclosed that in and around Nagasaki over 10,000 people had kept up Christian prayer and practices through the two hundred years of enforced outward silence.

In 1880 the first Japanese Bible was published, and to-day there are thousands of native Christians, respected and trusted, and even occupying high places in the government.

When Commodore Perry opened the way for American merchants and travelers to enter Japan, nothing was said in the treaty about Christianity. Although those sign boards promising death to Christians were in all public places, two young clergymen of our Church were among the first to

enter Japan's open door. These two men had come from the Theological School in Virginia and had spent two or more years in the mission work of the Church in China. One of them was the Rev. Channing Moore Williams. Many young Japanese were anxious to study English with these American teachers, but they wanted nothing whatever to do with their religion. On Sundays these clergymen held services in their house for the Americans and English who came, and on other days they studied Japanese beside teaching English.

At the end of seven years Mr. Williams baptized his first convert, who was his native teacher. This man later was thrown into prison and there died because of his faith.

About this time the Church made Mr. Williams the first Bishop of Japan, and also added the care of all the churches in China. This very busy man found time to be a loving friend to all kinds of people whom he met. In secret many were watching and admiring the unselfish life lived by this man and his fellow-workers. He allowed himself few comforts and no luxuries, and with the money he was able to save helped to build three churches in Japan and started S. Paul's School for Boys in Tokyo.

When he felt he was no longer strong enough to do the work of a bishop, he gave up his high office and became one of the mission workers.

After fifty years' service, he left Japan for his old home in Virginia. Multitudes of people followed him to the steamer, and knelt as from the deck of the vessel he raised his hands in blessing. The Church, which at his entrance into Japan was forbidden on penalty of death, had again taken deep root in the life of Japan.

On February 12, 1843, a little Japanese boy was born in Tokyo. His parents named him Neesima. He grew up just as all boys of his day grew, but early showed that

he had an unusually religious nature. In these words he described his youth:

"I was obedient to my parents, and, as they early taught me to do, I served gods made by hand, with great reverence. I strictly observed the days of my ancestors and departed friends, and we went to the graveyards to worship their spirits. I often rose up early in the morning, went to a temple which was at least three and a half miles from home, where I worshipped the gods, and returned promptly, reaching home before breakfast."

When Neesima was fifteen years old he borrowed several Chinese books and in one of them read: "In the beginning God created the heavens and the earth." The sentence attracted him, for he had often asked his parents where the earth came from, but had never received a satisfactory reply. He writes about this moment:

"I put down the book and looked around me saying, Who made me? My parents? No, my God. Who made my table? A carpenter? No, my God. God let trees grow upon the earth. Although a carpenter made up this table, it indeed came from trees; then I must be thankful to God, I must believe Him, and I must be upright against Him." He at once recognized his Maker's claim to love and obedience and began to yield them. He prayed: "Oh, if you have eyes, look upon me; if you have ears, listen for me." From this time his "mind was fulfilled to read the English Bible", and he "burned to find some teacher or missionary" who could teach him. But he waited for six years in darkness, only praying every day to this unknown God.

When Neesima was twenty-one years old he disregarded the laws, hid himself on board of a Boston vessel, and sailed away from Japan. Little did he realize when he

said good-by to his mother that it would be ten years before he returned.

Arriving in Boston, the owner of the ship, a devout Christian who said that his aim in life was "to make money for God", became interested in the stowaway and took him into his heart and home and gave him the best education that New England offered. Phillips Academy, Amherst College, and Andover Theological Seminary were the institutions that nurtured him. In the year 1871 he became interpreter for the Japanese embassy which traveled here and in Europe to study western progress. As the members of the embassy later became leaders in Japan, the friendships made during the year were very valuable when he returned to his native land.

In 1874 Neesima returned to Japan and found that great changes had taken place. Rulers and policies had changed. Now Sunday was a holiday, and the empire had a post office, and the people had newspapers, while the rugged coast line was studded with warning lighthouses.

Mr. Neesima was offered many high positions by the Japanese leaders who had met him in America, but he refused them all, because his great ambition was to found a Christian college for his countrymen. The story is long but interesting. Beginning with eight pupils, for years progress was made with great difficulty. The Buddhist priests opposed him in every way, and it was only after six long years that victory seemed assured. But so patiently and wisely had he worked that he had won all to him and his plans. He died in 1890 and a building had to be erected for his funeral. The procession was a mile long, and in it was a delegation of Buddhist priests.

Another messenger to Japan was Guido Fridolin Verbeck. Mr. Verbeck began as a civil engineer in the Great West of the United States, and later decided to give

his life to winning men to Christianity. In 1859, when he was twenty-nine years old, and just five years after Perry had opened Japan, Verbeck sailed into Nagasaki to spend his life in teaching Christianity to the Japanese.

Those were difficult days. He could not say that he was a Christian, much less tell openly the purpose of his life, for all about him were notice boards that proclaimed the reward offered by the authorities for those who taught Christianity. Being a foreigner, he even had difficulty in obtaining a house in which to live. Day in and day out he lived quietly, studying the language and trusting for better times. Gradually he drew around him those who wished to learn the English language, and soon he formed a Bible class. This became the beginning of a school.

One day, after five years of patient work, a Japanese nobleman named Murato appeared at Verbeck's door, bringing with him his two sons. He said that months before he had found a little book, written in Dutch, floating in the harbor. Discovering it to be the New Testament, he sent to China for a Chinese translation. He said that the beautiful book had been a great comfort to him, and he wanted to know more about the Christ and His religion. The interview lasted many hours, and in the end Murato said: "I am ready to believe what Jesus taught and to follow Him." On the following Sunday, Murato and his two sons received baptism in Mr. Verbeck's little parlor.

The coming of a nobleman for advice became no unusual event in Mr. Verbeck's life. His wise judgment was recognized, and in the building of New Japan his counsel was sought by men of influence, cabinet ministers, diplomats, and heads of government offices.

As Japan advanced in its new life it was decided to organize a government school, in which instruction would be given in military science, political science, criminal law,

and medicine.. Mr. Verbeck was chosen as one of the four instructors. The school thus organized became the Imperial University, and in 1871 so great was its success that it had nine hundred and ninety-six students, and refused admittance to two hundred more for lack of accommodation.

Mr. Verbeck was no longer the unseen and unknown worker. He and the young men whom he had educated were a power in national affairs.

To Verbeck belongs the honor of planning the embassy of 1871. Every detail of the route came from his mind, and so wisely had it been planned that the embassy learned that in all western countries Christianity stands for what is best. As a result of this embassy, edicts against Christianity disappeared from the public notice boards, and a new day began for all Christians in Japan.

Verbeck died in 1898, and even the Emperor did honor to his memory.

SECTION 35

Japan's Present Need of Messengers

Japan to-day needs and desires the services of wise men. Many mistakes have been made in the past. Japan might have been a Christian Empire to-day and all through the past three hundred years, had those early Christian teachers been wiser. When they mixed with those who plotted against the government they denied the great Christian principle of being loyal to the government. (*Matt. 22: 21.*) This serious mistake Verbeck and Neesima and many others have had to correct by hard work. They have had to show great respect for the government—to be willing to put their main purpose of teaching Christ deep down in their hearts and to teach other things first. They have had to show the Japanese that they wanted to help them to become a strong and great nation like England and the

United States, and when they have done this the Japanese have trusted them and have listened to their Christian Message.

To-day the Japanese need Christian teachers *who will assist them in educating the people*, teachers who have confidence that true education will be followed by a desire to know the true religion. A citizen of Japan said to an American audience: "Heathen religions cannot continue to exist in the presence of modern education. Educated people cannot be satisfied to worship idols. College graduates will not bow down to images of wood and stone. I thank you all for what you have done for my country. The only hope of Japan is in Christianity."

If we should go to Japan to-day we would find many of the old heathen temples deserted, the priests gone; and the boys and girls, instead of mumbling prayers before an image, in schools very much like our schools, and learning very much the same subjects that our boys and girls learn.

If these boys and girls are to grow into Christian citizens, Japan needs help now to lay the right foundations for her new national life. She needs Christian leadership along the lines of (1) Education, (2) Medicine, (3) Philanthropy, and (4) Religion.

1. Education

Thirty years ago there were few educational forces in Japan. To-day there are schools everywhere, and over one thousand newspapers and magazines, besides many book-publishing firms.

S. Paul's College, Tokyo, is the largest Christian college in Japan. It was established in 1874 by Bishop Williams, of whom it was said: "He goes everywhere in all weathers and under all conditions to preach, to baptize, to administer the Eucharist, to open mission stations, to

instruct congregations, to guide inquirers, to direct and foster the work by any and every means in his power."

Since Bishop Williams' day this college has grown to an institution where a tuition fee is charged, and yet Japanese boys are turned away for the lack of accommodation. So anxious are the young men for its education that many earn their way there by becoming servants, or carrying papers or milk, or drawing a jinrikisha outside of school hours. This is only one of the many institutions which need teachers.

The following incident occurred recently at this college:

Two boys were classmates at S. Paul's, one a Buddhist, the other a Christian. The pagan boy died, and shortly after the Christian boy also died.

The father of the first boy, himself a Buddhist, came to Dr. Reifsnider, principal of S. Paul's, and asked permission to give the burial plot to the Christian father for his son.

"But," said Dr. Reifsnider, "I understand that you are not a Christian. Why do you make this unusual request?"

"I should like to give the ground next to my son's grave as a resting place for this man's son."

"But your son was buried in unconsecrated ground, was he not?"

"Yes," was the answer.

"Then I am afraid that your request cannot be granted," said Dr. Reifsnider.

"I see I must tell you all of my story in order to make you understand," said the father. "Sometime ago, my son came to me and said that he had become interested in the Christian's God, and asked if he could not be baptized. I was very angry with him and told him to leave the room and not mention the subject to me again. He went out.

A short time after, he again came to me and asked permission to be baptized, but I reprimanded him for filial disobedience and pointed to the door, adding that the subject was closed and he must never bring it up again. Soon I began to see a change in his actions. He had been more or less wayward in the past, but now he respected me and my wishes and was gentle, thoughtful, and unselfish. I realized it was because he was trying to follow the Christian's God. I resolved to say something to him about it, but he sickened and died before I could carry out my intention. It is the custom, is it not, to place a cross at the head of a Christian's grave?"

"It is."

"Sir, I thought that if this Christian boy could be buried in the plot at the foot of my boy's grave, the cross standing at the head of his grave would cast its shadow on the breast of my son and perhaps that continual shadow of the cross might take the place of the cross that should be on his brow."

By the use of money given by this man, ground in a Buddhist cemetery was consecrated, and the father's wishes carried out. This father, mother, and other children are now being prepared for baptism.

2. Medicine

There are many Christian hospitals in Japan. It is said that they annually help about 30,000 patients. One Christian physician tells a very wonderful story.

One day there was brought into the waiting room of the hospital a poor old watchmaker. He was a cripple, a paralytic, and weak with sickness. Under tender nursing and care he soon began to improve, and to show great interest in the daily prayers and Bible instructions that were given at the hospital. When he was well enough to leave the hospital he sought out a Christian teacher and was baptized.

One afternoon the physician was passing his little shop and stopped in to have a chat. The old man was glad to see him, but told him that he did not feel that he was doing his part in obeying Christ's command to spread His Kingdom among men, and this thought made him anxious and unhappy. The physician inquired and learned that though it was impossible for him to walk yet he never missed being carried to the two week-day and Sunday services; he therefore suggested that he stay after each service and tell others about the hospital and how, by it, he was brought to follow Christ. From that day the old man became a Messenger himself, and within a year his wife and five of his friends were baptized into the Christian life.

This is another story which shows the power of a Christian hospital:

"An only son in Japan is a very precious boy, and when he is ill the whole family are in great distress of mind. But illness does not pass over boys because they happen to be only sons, and so, it happened, a little fellow at S. Paul's school was taken very ill with appendicitis. Naturally, as a S. Paul's boy, he was taken to S. Luke's Hospital, Tokyo. The news of his illness spread like wildfire throughout the family, and from far down the coast hurriedly came a wealthy uncle.

"The boy was his heir, also, for he had no child of his own. Bitterly anti-Christian, his indignation that the boy had been placed in a Christian hospital knew no bounds. He would watch that hospital; he would be there every day; he would see what those foreign doctors did, so that no harm might be done to his precious boy. Can't you see him stealthily watching one of them now? He has just stopped to ease the position of another suffering child—how very gentle he is! So he came, day after day, and the days grew into weeks until six had passed, the boy growing

stronger and better, showing the result of the loving care he was receiving.

"The days of miracles are supposed to be past, but you may imagine Dr. Teusler's amazement when at the end of six weeks the old man came to his office and begged an interview. With all the formality and ceremony of the true Japanese gentleman he acknowledged the debt of gratitude he owed for the care the boy had received. In the town in which he lived there was no Christian work. Little, if anything, was known of Christianity and the old man had come to beg Dr. Teusler's aid on behalf of his people. One was reminded of the days of the Centurion, for he said: 'I am a man under authority in the town in which I live. I say to this man Go and he goeth, and to another Come and he cometh, and to my servant Do this and he doeth it. And so I come to you and offer you land; with my own money I will build a hospital of twenty-five or thirty beds. I will pay its running expenses. There is but one condition attached to the gift. The hospital which I build must be Christian, under Christian direction—that my people may know this new teaching, for I have come to know there is a power of which we know not, which can care for children in such a way as you have cared for my boy.' "

The building of that hospital is waiting until some young doctor shall be willing to go to Japan as a medical Messenger.

It is desired to enlarge the work of the present S. Luke's Hospital and build on a new site an International Hospital which shall be "a Christian Institution in the Far East open to all, irrespective of creed or nationality". Many prominent Japanese are willing to give generously for this purpose. $480,000 are needed. Sums large and small will make possible this extension of Christ's Gospel of healing.

3. Philanthropy

Fifty years ago the Japanese did not think it their duty to help those in trouble. If a famine occurred in one province, the starving people would receive no help from neighboring provinces. The benevolent work of Christianity has changed all this. Homes for orphans, discharged prisoners, the blind, the aged, and the lepers, have been founded and won the support of the Japanese. The Red Cross Society has a larger membership here than in any other country in the world.

4. Religion

Back of all the practical work is the great spiritual force that is born from devotion to Jesus Christ and His command. Although there are Christians of many names: Baptists, Congregationalists, Episcopalians, Methodists, Presbyterians, and Roman Catholics, working in Japan, yet in no land is there so little emphasis on difference, and so great emphasis on union. This united force has affected the old religion, and to-day Buddhists and Shintoists are changing their methods and organizing Sunday schools, young men's associations, and works of charity.

Our Church has at present (1917) two bishops in Japan. They are Bishop McKim of Tokyo and Bishop Tucker of Kyoto.

At the recent "Ceremony of Accession" of the present Emperor, which took place in November, 1915, the Christian Church took a direct part.

"On this occasion a special form of service was put forth by our Church authorities and on the Accession Day the congregations were assembled all over the country. In Kyoto they had Communion service at midnight of November 14th, while the Emperor was performing the Daijosai.

" 'That it may please Thee to bless with Thine abundant grace our Emperor. Give him glory for a crown, make righteousness his scepter, and grant him to show forth increasingly the virtue of his great ancestors. Let Thy wisdom be his guide and Thine arm strengthen him; in Thy love let him enter into the salvation of Thy Son Jesus Christ.' Thus prayed the Japanese Christians on the occasion of their Emperor's coronation, with a fervent loyalty which was not diminished by their Christianity, but deepened by a supreme trust in God."

A former Japanese statesman said: "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare, and when I look about me, to see upon what religion we can best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

CHAPTER XII

The Message Spread by the Church Carried to China

SECTION 36

The Pioneer Messenger to China in the Nineteenth Century

The last country to open its doors to Christian Messengers is the one with the largest amount of territory, the greatest number of inhabitants, the richest products, and the longest history. This is China.

Centuries before Moses led the children of Israel out of Egypt, China was a civilized land with a succession of emperors and with arts and trades developed. Of the peoples of ancient history the Jews and the Chinese survive. But the Jews have lost their country, their language, and their nationality, while the Chinese, by their isolation, conservatism, and exclusiveness, have retained their ancient fatherland and have now a great future to develop.

The Chinese have ever had an unbounded respect for their immeasurable past, and their faces have ever been turned in reverent obedience to the ways of their fathers. To look forward and *out* has meant to any Chinaman, bold enough to consider it, disinheritance, exile, or execution.

It is not strange, therefore, that the attempts made in the early centuries after Christ, and again by the monks of the

Roman Catholic Church in the middle ages, to win the self-satisfied people of this great land to Christ, failed and, as far as we know, their work disappeared.

Francis Xavier, a famous Roman Catholic Messenger, who in the sixteenth century established Christianity in Japan, tried to get into China, but he died on a neighboring island before he could accomplish his mission. Other Italians followed him, and did get in, and made many converts, although there were frightful persecutions. There are now throughout China thousands attached to the Church of Rome.

But it remained for Robert Morrison to become the pioneer of Protestant Christianity in the Celestial Empire at the opening of the nineteenth century.

In his training he had few of the advantages which one would naturally choose for a man who was to become the foremost Chinese scholar of his time.

He was born in 1782 on a little farm in the north of England, near the Scottish border. His father was a laborer and an elder in the Scottish Church. His early schooling was slight and he was generally considered a dull boy, but later in his life when his interest was aroused he proved to have an excellent memory and a decided ability to do well difficult tasks.

When he was fifteen he decided that he wanted to become a minister, but it was necessary for him to earn his daily bread as well as to study. This he accomplished, and when he was ready for a parish he offered himself to the London Missionary Society for service in China, because, as he told a friend, his desire was "to engage where laborers are most needed".

To fit himself for his task, during the next year he studied medicine in a London hospital in the morning, Chinese with a Chinaman and a manuscript copy of the

New Testament in the British Museum in the afternoon, and astronomy with a noted scientist in the evening. This was an excellent combination of circumstances suited to train the patience and endurance of a young man headed for China.

In January, 1807, when he was twenty-four years old, he was ready to commence his work. The East India Company denied him passage to Canton in either of their ships, because they did not consider missionaries a good cargo; therefore he was obliged to go to New York and take passage in an American vessel.

As he was about to step aboard the ship that was to carry him to Canton, the ship owner said sarcastically to him, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," replied Mr. Morrison, with energy. "I expect God will."

He reached Canton in September and found himself alone amongst the cunning, jealous, inquisitive Chinese. Four hundred millions of souls who had maintained so long a seclusion, and who were forbidden under the penalty of death to teach their language to a foreigner, made the work before him seem almost hopeless. The Emperor of China had proclaimed that the Christian religion was "the ruin of morals and of the human heart", and it was therefore strictly prohibited, and any one who tried to teach it was to be executed or imprisoned. Therefore the only thing left him to do was to acquire the language and make a grammar and dictionary that he might translate the Bible into the Chinese tongue. This became the object of his life.

The utmost secrecy, caution, and patience were absolutely necessary for his work. He lived for a time in the cellar of an American factory, and through the help of an English friend he engaged the services of a Roman Catholic

Chinaman of Peking who had been his teacher for awhile in London when he was trying to read the manuscript in the British Museum. For a time he passed as an American, for as an Englishman it was not wise for him to be known. But it was not long before he found that the Americans, who were protecting him, were somewhat disturbed because of his identification with them, so he decided to assume the costume of a Chinaman, wear a pig-tail, loose gown, and clumsy shoes. He dined with his teacher, ate Chinese food with chop sticks, and lived almost exclusively with the native people.

From the first Mr. Morrison had many enemies in China. The British merchants, if not openly hostile, were entirely indifferent to him and to his work. The Roman Catholics were bitterly opposed to the coming of the Protestants, and from the beginning to the end of his career were covertly or openly dogging his footsteps and opposing his efforts. His Chinese assistants and teachers showed great contempt for him and for his religion, and would often give way to violent fits of temper. Sometimes he found his manuscript torn or damaged, once it was stolen, at another time in a disastrous fire many of his valuable books and papers were burned. Almost every month a new and grave difficulty arose, yet his courage did not leave him, and he toiled patiently on through many long weeks and months until at the end of two years his first good fortune came to him.

You remember how the East India Company had refused to take him to China in one of their ships because he was not considered a profitable cargo, and how the merchants opposed his work when he arrived there? Perhaps you will be as much surprised and pleased as he was when you hear that the fame of his ability to use the Chinese language had reached some of the officials and they asked him

to act as the translator for that company at an excellent salary. This aided him in many ways, and he pushed forward his literary work.

After he had been seven years in China a greater joy came to him. One of his former assistants came to him and asked to be baptized. His name was Tsea-A-ko. As far as Mr. Morrison knew, he won, during his twenty-seven years' service in China, only ten converts, but they were, as he prayed they might be, "the first fruits of a great harvest".

The next few years he devoted all his time and energy to completing the translation of the entire Bible, and on November 25, 1818, with a heart full of inexpressible happiness, he wrote, "By the mercy of God, an entire version of the books of the Old and New Testaments into the Chinese language was this day brought to a conclusion." He had labored unceasingly for twelve long years, and had accomplished what at first seemed almost impossible. This done, he bent all his energies on his Chinese Dictionary, which was also completed only sixteen years after he commenced his work in China. It was published by his old enemy, the East India Company, in six large volumes.

His name was now universally famous. He took his first vacation, and visited England. The king received him with marked attention, crowds gathered about him to hear him preach, and he was everywhere recognized as the translator of the Bible into the language of nearly half of the human race.

He remained in England only two years, and then returned to China. He became actively engaged in establishing an Anglo-Chinese College at Malacca, in starting the first work of medical missions in a little dispensary with a native Chinese doctor, and in providing regular services and a coffee house for sailors. Fever seized him and he

died in 1834. Probably no Englishman has ever died in China who was more widely and deeply mourned.

Robert Morrison's work was to prepare the way in China for those who should come after him. His work was the foundation stone of winning China, and he was willing to work alone for twenty-seven years to lay this stone.

He gave to future workers in China the tools with which to labor; he gave to the Chinese the Bible and other literature, which has led many into the light of Christianity; and he gave to the world the example of a life which gloried in difficulties, providing the end reached might be teaching men to follow Jesus Christ.

SECTION 37

The Boxer Uprising and a Pathmaker Bishop

In spite of all followers of Christ had done for China, that great sullen nation could not open its doors until it had made one terrible attempt to kill all foreigners and prevent divine progress. In 1900 all the terrible persecutions told of in Sections 3 and 4 were repeated in China.

By 1900 China had made much progress. Manufactures with their labor-saving machines had been introduced, steam and electricity had been supplied to factories and transportation; new ideas of education and new methods in the army had appeared; and all seemed to indicate that old China would soon disappear.

But old China had no idea of being pushed out without vigorous protest. The railroads had thrown thousands of Chinese boatmen and carriers out of employment, and machinery and factories had changed the industrial methods and created a large unemployed class. To these discontented men the leaders of the "old China" party appealed,

and "an anti-foreign" party, with dangerous power, was formed.

No section of this party was more bigoted or had deeper hatred toward the foreigners than the "Boxers". This was a secret society organized under the name of "I Ho Chu'an". Translated the name means "Righteous harmony and fists". To all appearances it was a kind of athletic association, made up of men and boys. They were trained in certain exercises, and made to pass through strange rites, after which it was claimed that their bodies were protected from bullets and sword cuts.

This society increased rapidly, spreading from village to village, and gathered into its ranks all who were discontented and who hated the foreigners. Its most active work was in abusing the Christians in those sections where they were most isolated.

In 1899 the Empress Dowager took the control of the government from the hands of the Emperor, and the "old China" party came into control. This encouraged the Boxers. Then came a long-continued drought. "Repeated fasts were proclaimed, sacrifices were made at all the famous temples and shrines, live frogs were buried at the various springs, but all in vain." Everywhere was heard the cry that the drought was due to the foreigners. Flaming placards were posted by the Boxers. The Christians were driven from their homes and mobbed on the street, and houses were burned. The climax was reached when the Empress Dowager ordered the expulsion of all foreigners and the extermination of the Christians.

The royal orders were carried out in the north of China, but in the central and southern provinces the three most powerful viceroys entered into an agreement and refused to obey.

Some of the trials and death of those in the north were too harrowing to describe.

In one city, Horace Tracy Pitkin, a graduate of Yale University, laid down his life as a loyal Christian soldier. Shut into his church he held the mob at bay with his revolver until his ammunition was gone; then, overpowered, he passed into the presence of his Master. Just before his death he said to a native friend: "Tell my boy Horace that his father's last wish is that when he is twenty-five years of age he may come to China as a missionary."

Many native Christians were loyal unto death, and by their bravery increased the respect of their fellow-countrymen for the religion of the foreigners whom they were trying to exterminate.

This wholesale persecution raised the indignation of the civilized world. An army was made up of the allied nations: Russia, England, Germany, America, Japan, Italy, France, and Austria. Peking was captured, the Empress driven out, and punishment rendered as far as possible.

To-day in North China where there was ruin and murder there are more Christians than before, and the message is listened to by those who saw the martyrs. The Church has grown in numbers and strength because of the lives laid down in loyalty to Christ and His Message.

A Pathmaker Bishop

The last Messenger of whom we shall study in this course has often been spoken of as a Pathmaker. He started paths in China along which Messengers to-day are treading.

The name of this Messenger was James Addison Ingle, and he was born in the rectory of Frederick, Maryland, in 1867.

In 1890, he was a senior in the Theological Seminary

at Alexandria, Va. He was a young man of large ideals, and yet thoughtful of little things. The following story is told of him. Being in charge of the chapel for colored people near the Seminary building, he had begun to make a path to the chapel through the soft ground, using the ashes from his stove. One day a fellow-student asked him: "Why do you bother with the path, 'Bishop'? You won't be in the Seminary long enough to enjoy it." "No," replied the young man, "but it will always be here for the other fellows."

One night this "pathmaker" heard an aged missionary from China tell of the difficulties and blessings of his work. At the end of the address the man asked for volunteers and said, "Gentlemen, must I go back alone?" To this call Ingle responded. He applied for an appointment, raised his own traveling expenses and his first year's salary, and in 1891 arrived in Shanghai. His post was Hankow, six hundred miles up the Yang-tze river.

Mr. Ingle had some clearly defined ideas about his work as a Messenger to the Chinese. He believed that Chinese Christians should not depend on outside help, but should be self-propagating, self-disciplining, self-maintaining. With these ends in view, he gathered around him some Chinese laymen and worked into their lives the whole purpose of Christ. In a word, he trained them to go out and win other men. By this method he soon had around him groups of men who were appealing successfully to the Chinese because they themselves were Chinese. He made his work self-propagating.

In self-discipline, the Chinese congregations under his direction became very strict. An "offender" whose sin had brought public shame on the Church was required to make public confession of his sin in the congregation, all the reparation possible, and submit to being deprived of Church

privileges. He was obliged to attend the services as before, but must occupy the bench assigned to penitents. In addition, his name, the nature of the offence, and of the discipline imposed were written out and posted in the "guest room"—the room in the mission open to and frequented by the public. When the offender had served his probation and proved the sincerity of his repentance, the sign was removed and he was publicly declared forgiven and restored. This system was begun and carried out in a loving spirit and with the approval of the native clergy.

In self-maintenance he was particular that each congregation estimated its income and kept within it. "The principle of self-maintenance was urged from the beginning. In the new stations the Church services were in the upper room of some Christian's house. Rude benches, Chinese wall scrolls, with Chinese inscriptions, a Chinese table for an altar, and the simplest cross alone marked the room as a church."

In the midst of all his travel and work he never forgot to emphasize the heart of the gospel. A worker under him writes: "A fellow-worker and I had so greatly differed, and each so firmly believed himself in the right, that it seemed to be a hopeless block to our co-operative work. I told Bishop Ingle of the affair, for I wanted his help in the matter, and I expected him to ask minutely of the rights and wrongs thereof. But not so, nothing was further from his thoughts. All he said was, 'Doctor, if we foreign workers cannot manage to live together in Christian love, how can we hope to teach the Chinese to live so? Our many differences and eccentricities are for discipline, and serve as our finest opportunities of showing the natives how Christians live together in peace.' And the conversation ended right there. By such methods and with such a spirit, in ten years he built up, in central China, a strong native Church,

well-ordered congregations, with its own native clergy, catechists, teachers, Bible women, and other helpers."

In 1901 a new missionary district was created and Mr. Ingle was made its first Bishop. He entered upon his great work enthusiastically. Boone School for boys, S. Hilda's School for girls in Wuchang, a small boarding school for boys in Hankow, three hospitals, and churches in eight centers, were a great joy to him. He wrote: "We are striving for the salvation of the whole man, the whole nation."

In December, 1903, not two years after his consecration as bishop, he was stricken with fever and died.

The influence of his life cannot be fully estimated even to-day, while his method of training native workers marks the path for Messengers wherever the Message is carried.

The present Messengers, who, as Bishops, are leading the work of the Church in China, are: Bishop Graves of Shanghai, Bishop Roots of Hankow, and Bishop Huntington of Anking.

The End

"They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."